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PACIFIC ISLANDS
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1854-1860

1854

Sunday, January 1.

On this day (Jan 1, 1854) a small branch of the Church, consisting of 22 members, was organized at Maulua, Hawaii. Three of the brethren were ordained to offices in the Priesthood, one a Priest, one a Teacher and one a Deacon. The following day (Jan. 2nd) Elder Karren and his companion left Maulua for Hilo, 20 miles distant, but after having traveled about two miles they were met by a company of people who wished to hear them preach. At the close of the meeting eight converts applied for baptism which detained the Elders all day in order to perform this ordinance and to afterwards instruct and confirm their converts. It was not until Thursday, Jan. 5th, that the Elders were able to continue their journey towards Hilo. (Karren)

54065

2 Jan, 1854 - 2 Jan. 1854

Monday, Jan. 2. The following are extracts of a letter from Elder Reddin A. Allred in Hawaii to Robert Campbell in Salt Lake City,

LAHAINA, Maui, S. I., Jan. 2nd 1854.

Elders are now preaching on all of the Islands in the groupe and hundreds are flocking to the standard of truth. Over one hundred have been baptized on this Island since the October conference, and some of the Islands have increased at a more rapid rate; and my prayer is that it may continue to roll un il all the children of God are gathered home to Zion.

I have ever felt a deep interest for the future welfare of this people.—I have meditated upon their situation, and the influences that surround them, and I am led to the conclusion that any further advance, either in civilization, good habits or useful knowledge will stand rather a poor show as long as they remain on these lands under the influence of their cheifs and friends, which is very great I assure you. This has engrossed a share of my reflections, for I have had a little "time to think" as elder C. C. Rich said to us when we met him on the plains; he said that he was glad to see us going, for we would "now have time to think;" and the two principal things that I have been thinking about are as follows:

First, the study of this language has occupied a great deal of my time; and in the absence of that, the best means to promote the happiness of the native saints of these islands have taken the place. I have lived among the natives since I came to these lands—have viewed their *boasted* advances towards a civilized life; they can generally read a little in the Bible it is true, but they are very far from understanding the nature of a civilized life; and I can see but little chance for a reformation so long as they are under the influence of their chiefs, and they under their former missionaries. We have a fair sample of the bad effects arising from the influence that the missionaries have over some of the officers of government.

On the Island of Hawai, where Elders Tanner and Karren with a native Elder established a branch of the Church, the children of the saints was required to pack sand, lumber, &c., for Priest Bond's church, and when some refused to comply they was fined by the Judge of that district. When Judge Lee heard of the fact, he wrote Mr. Bond a letter telling him that "such proceedings was entirely wrong," upon which the Rev. B., replied, denying the charge; but by a letter from Elders Karren and Keeler, under date of Dec. 13th 1853, we are informed that the practice is still continued. Some have even been fined for going to hear the Elders preach; but this is not the case in all parts of islands.

The impression has gone forth and is believed by a great many that there is a law here to prevent migration, but Judge Lee (the presiding Judge of the kingdom) informed Elder Tanner and myself while conversing with him a few days since, that it was not the case; he said there was a law requiring masters of vessels to give bonds for the return of all seamen shipped by them, because many had been left on other islands and in other countries with but little chance of returning, and had thus been lost from their friends; this law was for their benefit and not to prevent the natives from taking their families and going where they choose. The Judge said he did not think such a law could be made.

Now this is what I would like to see if it was agreeable with the first Presidency, these saints emigrating to San Bernardino; I am of opinion that one hundred of them at that place would be of more service to themselves and the kingdom of God than one thousand on these lands. We can do nothing here towards teaching them industry or economy, unless we could procure a place to gather them here according to the counsel of the President, and that appears not to be very flattering at present as near as I can learn, but we don't feel like giving it up without a thorough trial. Whenever we are instructed to gather them home. (if it should be even now) I believe that means can be obtained to purchase a Schooner sufficiently large to transport them to the coast, and there are sailors enough among them to do their own work.

I do not know how interesting my letter will be to you bro. C., but hope that it will not altogether be in vain. I was sorry to hear of the Indian difficulties, and all that I can do is to pray that it may speedily be brought to a close, and the saints left to the full enjoyments of a quiet life.

Bros. R. N. Allred, Nathan Tanner and F. A. Hammond wish to be remembered to you.

Please remember me to Presidents Young, Kimball and Richards, and all the saints. My mind at times visit your lovely city, but again I have to recall it.

With sincere regard I remain as ever your brother and fellow laborer in the kingdom of God. REDDIN A ALLRED."

(Des News Apr. 27, 1854 3)

Thursday, Jan. 5. A native by the name of Naalele, loaned the committee $300 in gold for 12 months. He was not a member of the Church; but very friendly disposed toward the Elders. About this time Bro. Dennis who was making preparations to move to San Francisco, Cal., gave his ship stock and tools at 50% below their value to the financial committee for the use of the mission. The brethren felt to bless Bro. Dennis for his liberality. Pres. Lewis who was a tinner by trade, decided to establish himself temporarily in the tinning business in Honolulu. (Bigler)

Saturday, Jan. 2. Under this date Elder George Q. Cannon writes: "We are progressing tolerably well in the work of revising the translation of the Book of Mormon. It is as free from mistakes as I could expect, considering the circumstances under which I was placed. Calls for preaching and administering to the sick came very often. Frequently I had to translate and copy in the midst of conversation which very often distracted my attention, causing me to expect the finding of many mistakes, upon a careful perusal. In the first few chapters I had to make a good many corrections, as I had translated it without recopying for reading."

While attending to their literary work at Waimea Elders Cannon and Farrer made frequent visits to the neighboring branches to hold meetings.

(Cannon)

Monday, Jan. 16. Elder Nathan Tanner, who had spent some time on Maui and Molokai and Sister Lewis sailed from Lahaina on the steamer "Akamai." (Hammond)

Mr. Augustus L. Side, an Englishman, was baptized at Laupehoehoe, Hawaii by Elder Thos. Karren. For two or three weeks Elder Karren had been traveling from the northern part of the island, accompanied by two native interpreters; a large number of natives had been baptized. Two natives were baptized upon the same occasion as Mr. Side and all were confirmed at the water's edge. The following day (Jan. 17th) a small branch of the Church was organized by Elder Karren at Laupehoehoe with Bro. Side, who was ordained to the office of a Priest, as president. The following day Elder Karren returned northward toward Waipio. (Karren's Journal)

18 JUL 1854

Wednesday, Jan. 18. Pres. Philip B. Lewis left Elders Cannon and Farrer at Waimea, and went to Keloa, on his return to Honolulu.

Elder Thos. Karren, who with two interpreters had been on a missionary tour southward as far as Hilo, returned to Waipio where he found Bro. Snider busily engaged in missionary labor there. Elder Karren had baptized a number of natives while on this trip and also he had baptized one white man and raised up a small branch of the Church at Laupahoehoe. (Karren's journel) Later in the day Elders Keeler and Linn joined Elders Karren and Snider.

Sunday, January 22. Elders Snider, Karren, Keeler and Linn attended meeting at the Waipio Branch meeting house. Two of the local officers had transgressed and were suspended from their positions, one, a missionary, being recalled and sent home. Some other matters in the branch were attended to and harmony restored. (Karren) Elder Karren remarked in his journal that "it was not going to heaven in golden slippers to labor as a missionary on Hawaii." The weather had been very wet and warm for some time.

Tuesday, Jan. 31. Elders Geo. Q. Cannon and Wm. Farrer finished their revision of the Book of Mormon at Waimea, Kauai.

Wednesday, Feb. 1. Elders Geo. Q. Cannon and Wm. Farrer took leave of their friends at Waimea and went to Hanapepi, where and at Lawai they held meetings on the 2nd and then stopped over night at Koloa. On the 3rd the journey was continued to Lihue and on Sunday Feb. 5th, meetings were held at Nawiliwili. On the 6th they left Lihue on a tour along the east coast of the island, accompanied by several natives. They crossed the Wailua and Kealia and other streams, passed through Anahola, Pilaa, Kalihikai and Wanini to Hanalei, where they arrived on the 11th. The next day (Feb. 12th), which was the Sabbath, the brethren held meetings in Hanalei and rebaptized the Saints, of which Elder Cannon writes as follows:

"This morning we sent to see one of the priests here administer the ordinance of baptism. He was so awkward that we had to tell Bro. Paku to go in and show him how it ought to be done. We had heard before that the ordinance had been administered improperly, in consequence of the awkwardness and ignorance of the persons officiating, the body not being always covered or immersed in the water; and when we saw this man baptized, it made us feel the necessity of what we had before talked about, the rebaptism of all the branches that had been baptized by others than those whom we know to have knowledge and experience in the matter. Accordingly, we had all the brethren and sisters who were here, assemble on the bank of the river, and there had them covenant again with the Lord. I officiated in baptizing and Bros. Farrer and Paku did the confirming, assisted by two other native Elders. I baptized 93, six of whom were new converts. In the afternoon meetings we administered the Lord's supper." (Cannon)

Monday, February 6. Elder Thos. Karren left Waipio, Hawaii, intending to travel as far south as Hilo. On the 8th he arrived at Laupahoehoe and found the newly organized branch there in good condition and its president, Bro. Augustus Side, strong in the faith. A few days later Elder Karren baptized another white resident of Laupahoehoe, namely Mr. Van Houten, the gentleman at whose house he had spent Christmas Day, 1853. This was the second white convert that Elder Karren had baptized on the island of Hawaii. Before leaving the place Elder Karren ordained both these brethren to the office of Elder Elder Karren and his native attendants performed a number of baptisms two of the converts being Chinese. Elder Karren left Laupahoehoe March 9th for Kawaihae, on the northwest side of the island, not having been able to get to Hilo on account of flood conditions, it being the rainy season of the year. (Karren's journal)

Thursday, Feb. 9. Failing to find a satisfactory location for a gathering place on the islands, some of the Elders in the mission began to consider the advisability of purchasing a vessel and run the same between Honolulu and California and emigrate the Hawaiian Saints to San Bernardino, which place had been spoken of by Pres. Young as a suitable gathering place ~~of~~ for the Saints from the Pacific Islands. This subject was duly considered by the presidency of the Hawaiian Mission, Feb. 9, 1854, and after considerable deliberation it was thought best to purchase a vessel, as soon as possible, and run the same between Honolulu and San Bernardino or San Pedro, Cal. It was also thought advisable for Elder Nathan Tanner to go to California and there pursue the course that wisdom should direct, in order to facilitate the gathering and thus remove the saints in Hawaii from the influences surrounding them. The next day Elders Tanner and Johnson wrote to Elders Redden A. Allred and Francis A. Hammond, Thos. Karren and James Keeler, notifying them of the deferring of the conference and of Elder Tanner's appointment to gather the Hawaiian Saints. On the 13th Elder Tanner wrote to Elder Cannon, Farrer and Burnham, notifying them of the arrangements of the Elders in Honolulu in the matter of gathering, etc.

(Cannon)

17 FEB 1854

Monday, Feb. 13. Elders Geo. Q. Cannon and Wm. Farrer left Hanalú, Maui, on their return trip and traveled to Auahola, where they held meetings on the 14th and baptized 14. After holding another meeting on the 15th they returned that day to Lihue. On the 17th Elder Cannon took leave of Elder Farrer and Bro. Burnham and family and sailed by steamer for Honolulu. (Cannon)

FEB 1864

Saturday, Feb. 18. Elder Geo. Q. Cannon arrived at Honolulu from his visit to the island of Kauai, having finished his revision of the Book of Mormon in the Hawaiian language. (Cannon)

19 FEB 1854

Sunday, Feb. 19. Elder Francis A. Hammond arrived at Honolulu from Lahaina, Maui, accompanied by Bro. Winchester.

(F. Hammond)

FEB 1854

Monday, Feb. 20. A council meeting was held at Honolulu, at which Elders Philip B. Lewis, Geo. Q. Cannon, Nathan Tanner, Henry W. Bigler, James Hawkins, Francis A. Hammond and Benjamin F. Johnson were present. After considerable discussion the action of the presidency of the mission was sustained in regard to the appointment of Elder Tanner to go to California and purchase a vessel, etc. In consequence of this arrangement the presidency desired the first Elders who had labored on the islands since December, 1850, to remain till after the conference, which had been appointed for the 24th of July next. (Tanner)

Saturday, Feb. 25. Elder James Lawson returned to Kohala, Hawaii, from a trip around that island. He had continued the journey from the crater and reached the village of Honuapu, Kau, Jan. 3rd. Thence he started for Kona, across the south end of the island, and arrived at Milolu on the 11th, near which place Bro. Lawson, the next day (Jan. 12th) baptized and confirmed two, namely, a man (Kahuaulua) and a woman (Mauae). He preceded to Honokua on the 14th. Here he found saints, held a meeting and ordained a Teacher. On the 18th he came to Kawaloo, where Capt. Cook was killed. Near here he found a native brother from Kohala, who told him that the meeting house in Kohala had been torn down; he was also joined by Bro. Linn and a native missionary. These four brethren now labored together for some time and lived on bread fruit mostly; as a rule the people would not listen to their preaching. In the latter part of February the brethren traveled over a very rough country to Kawaihae, where they met several native brethren (News) There was continuous trouble in Kohala and some persecution; some of the native Elders had to be sent home for transgression. The conference was postponed from April to July. The brethren had now walked clear around the island. On Feb. 24th Lawson and company boarded a canoe and started for Kohaha, or Upolu, where Elder Keeler was, where he arrived on the 25th. The brethren and natives were very glad to see him. Elder Keeler who lived there, was temporarily away on a visit to Palauka.

Monday, Feb. 27. Elder James Keeler returned to [illegible], Hawaii, from his visit to Palauka.

Tuesday, Feb. 2[illegible]. Elder Francis A. Hammond sailed from Honolulu on his return to Maui. ~~In company with~~ Elders Geo. Q. Cannon and Hawkins ~~he had to~~ crossed the island of Oahu to Kaneohe, where meetings were held and 11 baptized on Sunday Feb. 26th.

Wednesday, March 1. After Geo. Q. Cannon's departure from Maui. Elder Wm. Farrer continued his missionary labor on that island, assisted by Elder Kauwahi and Kimo. They visited the different branches, baptized quite a number, raised some means for the press and were throughout successful in their labors. (Farrer)

Friday, March 3. Elders James Heeler and James Lawson saw Mr. Bond about some difficulty connected with the schools. Mr. Bond complained that when Kaumoku came to the district he told the natives not to work for the school teacher, something they had done for 14 years. This made Mr. Bond so angry, that he caused those who had refused to labor to be brought before the Justice of the Peace and fined, according to an old law which compelled school children to go to school three days a week and the remaining three days to labor for the benefit of the schools; thus the school teacher had almost unlimited power over the natives, though the law had again been altered so that only one day's labor a week was required. The Elders had a long religious discussion with Mr. Bond,

(James Lawson)

Monday, March 6. A number of natives who had taken part in the tearing down of a Latter-day Saint Meeting house at in the were on trial at Elders Keeler and Lesson were also present. Five of the natives acknowledged to having assisted, because their priests had told them todo it. The land owner asked if he had given permission to build the house; he said no, that of course was not true, for lots of witnesses were there to say that he did; but when they were called and began to testify the judge abused them and the meeting ended with confusion.

1854

Thursday, March 9. Elder Thos. Karren, accompanied by two native missionaries left Laupahoehoe for Hawaii, to make arrangements to attend conference which was expected to be held in Honolulu in April. The streams were much swollen and he was often obliged to retrace his steps but finally arrived at Waipio on the 17th of the same month. Here he found Elders James Lawson and Edgerton Snider and also some letters and a copy of the Deseret News. The weather continued very wet and gloomy. A day or two later Elders James Keeler and Linn (local) arrived and it was learned that the general conference at Honolulu had been postponed until July 24th. The traveling Elders were, however, glad to meet together and consult upon matters relative to missionary work on Hawaii.

(Karren's Journal)

Tuesday, March 7. Elder Geo. Q. Cannon, accompanied by a Brother Lililehua, left Honolulu to visit the several branches of the Church on the island of Oahu. They traveled that day via Pua to Waialua, on the west coast of the island. The next day they passed through Waimea, Kahuku, Laie, Haulua and several other places to Puheemiki, where they stopped over night. On the 9th, after holding a meeting with a few Saints who resided at Puheemiki, they continued the journey through Kaawa and Kualoa to Hakipu, where they held a meeting and lodged with a white man (Mr. Pemberton). The following day, after holding another meeting, they traveled on through Kahuluu and Heeia to Kaneohe. On the 11th they returned to Heeia, where they were joined by Elder Hawkins and assisted the native brethren to put up a bowery, in which interesting meetings were held on Sunday March 12th and a conference on the 13th.

Sunday, March 12. A new house recently built at Ulolu, Hawaii, was dedicated. The first meeting had been held in the same (March 5th) the previous Sunday (March 5th). Lawson

Monday, March 16. A conference was held at Heeia, Oahu, which in addition to the local members was attended by a number of Saints who had come over for the purpose from Honolulu. At the conference Henry W. Bigler was sustained as president of the island of Oahu and Philip E. Lewis as president of the mission with Nathan Tanner and Thos. Cannon as his counselors. According to the reports given the branches on Oahu were generally in a good condition. The speakers at the conference were Elder Bigler, Cannon, Hawkins, Kou, Laewaewa and others. One native was ordained an Elder and others were ordained to the lesser Priesthood; ~~and~~ another native was appointed to go on a mission to the island of Hawaii. A very enjoyable time was had, and the Elders spoke with great power under the influence of the spirit of God.

Tuesday, March 14. Elder Geo. Q. Cannon returned to Honolulu, having enjoyed his trip around the island very much. On the same day he wrote the following to Pres. Brigham Young:

HONOLULU, OAHU, Sandwich Is.,
March 14th, 1854.

The work of the Lord is progressing steadily on all the Islands—numbers being added to the branches—the gifts being made manifest, more particularly the gift of healing, and a general increase of faith and comprehension of the nature of the work which has been commenced among them by the officers and saints generally. It sometimes seems like a slow and tedious business to arouse this people from the stupor and lethargy into which they have fallen, in consequence of the long night of darkness thro' which they have passed; and if we did not know that the promises of the Lord are sure, we might be tempted to be discouraged; but in the midst of all our little trials and troubles that we have had from time to time in witnessing their lack of appreciation, we have been cheered and consoled by the voice of the Lord thro' his Spirit, whispering peace to our souls and encouraging us to perseverance, manifesting to us that if we would do our duty and walk uprightly before Him, He would bear us off victorious over every opposing obstacle.

They are like little children in many respects, and it seems as tho' we ought to feel to them as we would to little children; for, judging from the way the Lord pours out his Spirit upon us, in teaching and re-teaching, and pleading with them, this is the course he wishes us to take; for they are not only like children, but they have traditions and superstitions that children have not.

On the Island of Hawaii, where brs. Karren, Keeler, Snider, and Lowson, from the Valley, and br. Lynn, one baptized here, are laboring, persecution rages to a considerable extent. Two native built meeting houses torn down, one of them by a mob set on by a Catholic Priest, a Frenchman.—Children, who with their parents have joined the church, have been fined and imprisoned until the fine was paid, because they refused to pack lime and sand for a Calvanistic meeting house; the priest, whose name is Bond, being the active instigator of all this trouble, pretending that there is a law compelling school children to perform this labor.

The brethren are endeavoring to obtain their rights by appealing to the administrators of the law; with what success we have not heard. Justice is tardy in this country, and it is quite a common saying, that "there is plenty of law but very little justice."

On Maui, where brs. Hammond, R. N. and R. A. Allred reside, the word is being spread zealously, and the branches are increasing.

On Molokai, where brs. Woolbury and Green reside, the work wears quite a favorable aspect, according to the last accounts. There was a conference held on Sunday and yesterday on the other side of the Island, from which we returned this evening, by the authorities and Saints of this Island. We had an excellent time; the Spirit of the Lord filling our hearts with joy and with matter to teach unto the people, who also felt to rejoice and be happy. A spirit to seek after principle and understand it seems to begin to rest upon the officers and saints more powerfully and generally than heretofore, which causes us to rejoice.

On Kauai, where br. Farrar is laboring,—the little island of Niihau also being under his jurisdiction,—the work is promising. When I left there about three weeks ago, the prospects were good that br. F. and his native assistants would do a good work.

The laws here are very badly calculated for a people like this; the machinery of government is not at all suited to their wants. They have endeavored to a very great extent, to imitate the laws of the New England States, and many of them favor very much the famous Connecticut Blue Laws; adopting laws fitted for a civilized people to a people just emerging out of barbarism;—it looks very much like putting a suit of man's clothes on a boy.

Their laws on marriage, adultery, &c., are pernicious, and have tended very much to depopulate the nation and produce and promote the very evils they were intended to stop.

It is my intention, the Lord willing, to sail tomorrow to Lahaina, and from there to the Island of Molokai to meet with the Saints there in conference. From there I expect, if nothing intervenes, to return to Maui and meet with them on that Island in their conference; and from there, probably to Hawaii.

I desire to do what I can towards performing the trust assigned to me of laying before them the necessity of the Book of Mormon and other works being printed, and also in doing what I can in conjunction with my brethren, towards teaching them doctrine and principle, and in bearing my testimony unto them of the truth and importance of the work in which they are engaged, and which is being told among them. GEO. CANNON.

(Des News: April 27, 1854/3)

Wednesday, March 15. Early in March, 1854, Elder Kauwahi was arrested at Koloa and taken to Waimea by order of Judge Lee, chief justice of the Kingdom, on a trumped up charge of bigamy. Living with a second wife, he was accused of not having been divorced from his first one. Being a very prominent and influential man in the Church, his religious enemies adopted this means of trying to destroy his influence. At the ensuing trial he was discharged for want of testimony, but soon afterwards he was arrested a second time and taken to Waimea and placed under $1000 bond to await a trial by jury which was to come off about a year from that time; in default of the bond, he was put in prison at Nawiliwili which suited his persecutors whose sole object undoubtedly was to stop his preaching. (Farrer March 12th) Bro. Burnham, a white brother, residing at Lihue offered to give bail for Bro. Kauwahi; but the officers would not accept him. Elder Farrer who visited the prisoner on the 15th of March, took immediate steps towards securing his liberty.

MAUI

Thursday, March 16. Elder Geo. Q. Cannon, having sailed from Honolulu March 10th, arrived at Lahaina, Maui, ~~where he arrived the next day~~, after suffering considerable on the voyage with seasickness. He found Elder Francis A. Hammond and family all well at Lahaina; a Sister Gaston was living with them. A few days later Elders Cannon and Hammond sailed for the island of Molokai, from which visit they returned March 19th.

Friday, March 17. Agreeable to his appointment Elder Nathan Tanner made preparations to go to California, and on March 17, 1851, he boarded the schooner "John Wesley" and sailed for San Francisco, carrying with him the following letter:

"[illegible]

[illegible]

[illegible] any [illegible] that may be deemed necessary for the [illegible] of a vessel of sufficient size to commence the immediate emigration of the Sandwich Saints to Lower California.

And this is to solicit of every friend of this truly [illegible] enterprise, all the succor and aid that they can impart to Elder Tanner for the accomplishment of this object.

The island saints are exceedingly poor, and the influence of [illegible] habits, renders it [illegible] that some change should be effected in their location and circumstances [illegible] the great amount of labor expended upon this [illegible] of [illegible] Elder Tanner will be able to make the subject plain to all.

The five Elders who were first sent to these [illegible] [illegible] to their [illegible].

[illegible] those desirous [illegible]

[illegible]

[illegible]

Philip B. Lewis

[illegible]

[illegible]"

The bark "John Wesley," on which Elder Tanner had taken passage at Honolulu, called at Koloa, Waimea, Kauai, about the 25th of March to take in freight, While laying at anchor here, Elder Tanner landed and met Elder Farrer on the 27th. Early in the morning of the 28th the bark broke her cable, drifted on the rocks and became a wreck; most of the cargo was lost; but Elder Tanner fortunately saved his trunk, which was brought ashore. ~~On April 1st Elder Tanner landed and met Elder Farrer on the 27th Early in the morning of the 28th the bark broke her cable, drifted on the rocks and became a wreck; most of the cargo was lost; but Elder Tanner fortunately saved his trunk, which was brought ashore.~~ On April 1st Elder Tanner accompanied Elder Farrer to Lihue where they stopped with Bro. Burnham. Elder Tanner soon afterwards returned to Honolulu. He finally sailed from that city, a second time, April on board the and arrived in San Francisco, Cal., May 7, 1854. "Arriving in San Francisco, writes Elder Tanner, "I went to Bro. Zechariah Cheeney's, where the Saints soon gathered for meeting, I addressed the meeting, giving an account of the condition of the Hawaiian saints and informing them of the nature of my mission to California ~~there~~. The president of the branch, John M. Horner, favored the purchase of a vessel and Bro. Cheeney said that Apostle Amasa M. Lyman and he had been talking of purchasing one with which to migrate the Tahitian saints. In the evening of May 25th (1854) Apostle Chas. C. Rich and Elders Mc Bride, Wandall, Jackson and myself met in council and ~~it~~ decided to do all we could toward the purchase of a vessel, and on June 13, 1854, I purchased the brig "Rosalina" for $2600. I paid $500 down and ~~had~~ had until the 2[illegible]th in which to pay the remainder.

Being unable, thus far, to raise the means with which to pay for the vessel, it was thought best to sell it, and thus save what we had paid on it. Accordingly on June 29, 1854, I sold it to a man ~~[illegible]~~ who contracted to pay $[illegible]000 at 12 o'clock (noon). By this sale we would not only have saved the $500, paid, but also [illegible] above cost. But just one hour before the sale was to be [illegible] Elder Parley P. Pratt arrived from Utah and directed that the brig should not be ~~been~~ sold. He said that a number of Elders en-route for the islands were expected and the [illegible] passage money of these Elders would assist in paying the remainder of the money due for the ship; he also said that tithing [illegible] could be collected [illegible]

up the remainder. I therefore borrowed $1100 from John M. Horner, and paid it just five minutes before the forfeiture would have occurred and obtained 10 days time on the remaining $1000. (See Autobiography P. P. Pratt, 458)

I arrived in San Francisco, from Santa Clara, July 14, 1854, just in time to meet the last payment on the brig, but not having 15 minutes to spare. Bro. Pratt borrowed about $600 from the Flowers and I procured $100 from Bro. Davies, with which, ~~with~~ and some tithing from Bros. Wallace, Dodge and Gates, collected and applied by direction of Bro. Pratt, enabled us to make the payment. By reason of lack of means and a combination of unfortunate circumstances and unfavorable conditions, our efforts to fit up and sail the brig failed. Bro. Pratt though it best to abandon the project and sell the brig.

In October, 1854 I, therefore sold the brig "Rosalind" to W. H. Conrad for $2000 and took his notes in payment, as follows: $500 due ~~on~~ Nov. 4, 1854, and the remaining $1500 before the end of November, 1854. Later (about Jan. 7, 1855) I finished the papers for the brig, to send to Valparaiso. Messrs. Le Kinlay, Garrick & Co., were to attend to the collection, and receipted to me for the papers. The papers called for $2000 and interest at five percent per month." ~~I took a bottomry bond as security for the deferred payment. But the purchaser evidently contemplated a fraud and successfully perpetrated the same. He ran her out to sea, repainted her and changed her name, ran her in to Valparaiso, South America, and consigned her to a commission house.~~ I took a bottomry bond as security for the deferred payment; but the purchaser evidently contemplated a fraud and successfully perpetrated the same. He ran her out to sea, repainted her and changed her name; he then ran her in to Valparaiso, South America, where he consigned her to a commission house and drew $800 under pretense of paying his men, and decamped with the money. Whether there was any complicity between him and his men I know not; but the men held a lien for their wages and there were also some liens for repairs, all of which were probably very much exaggerated, and they applied to the proper judicial tribunal in Valparaiso for the sale of the vessel by which to raise the means to pay their claim. It was sold early in 1855 and the means applied in payment of these claims so that the ship became a total loss and the security worthless."

Tuesday, March 21. Elder Geo. Q. Cannon and Francis A. Hammond sailed from Lahaina, Maui, for the island of Molokai. They rowed out of Lahaina until they had rounded the point at Kaanapali, when they hoisted the sail and struck across the channel favored with a good wind. On arriving at Molokai at 9 o'clock a. m. they were met on the beach by Elder [illegible] Allred and Maiola and a large crowd of native brethren and sisters. Bro. Allred now accompanied their visitors to Waialua, where Elders Woodbury and Green resided in a house built by the saints for their accommodations. Meetings were held on that and the following day. (Cannon)

Wednesday, March 22. A council meeting was held at Waipio, Hawaii, at which Elders Thos. Karren, James Lawson and Edgerton Snider were present. The ~~conference~~ meeting was called for the purpose of appointing a conference, but the Elders hearing that Geo. Q. Cannon was expected and would like to meet in conference with them changed their plans somewhat. As Bro. Tanner, ~~who should have been president~~ was expected to have been present did not come the brethren appointed Elder Karren in his place; ~~and~~ James Lawson was chosen as clerk. They Elders decided to hold a special conference ~~when~~ Elder Cannon came and report members, etc.

Note: At a conference, held at Kololu, Hawaii, June 5, 1854, Elder George Q. Cannon in attendance, the appointment of Elder Karren was ratifi

Thursday, March 23. At a council meeting held at Waipio, Kalecham no acknowledged ~~having~~ that he had secretly baptized ~~secretly~~ some natives who had transgressed and asked forgiveness, he was forgiven. The native Elders from Maui who had been called at the October conference to labor on Hawaii desired to return to their homes, as their time was up. Consequently, they were released with the understanding that those who wished to return might do so and those who preferred to stay longer could have that privilege. Kailihune and Kalamaia agreed to remain till after the conference. (Keeler) Bro. Linn was advised to remain at Waipio, instead of returning to his former field of labor.

Elder Lawson was appointed to ~~tp~~ see Kidge Kpjmstpn anpit the meeting house troubles. (Lawson)

Saturday, March 25. After Bro. Kauwahi's [illegible] Elder Wm. Farrer and Bro. Kimo still continued their labors on the island of Kauai, While on a visit to Waimea March 25, 1854, Bro. Farrer released Elder Kaele from his position as president of the Waimea branch and appointed Hosea in his stead.

Sunday, March 26. On this and preceeding days (March 23rd and 24th) a conference was held at Waialua, Molokai, at which the general authorities of the Church and the presidency of the mission were sustained. Elder John S. Woodbury was also sustained as president of the island of Molokai. The branches on Molokai, as represented by the Elders, showed a total of 155 members in good standing, besides 2 Seventies, 4 Elders, 12 Priests, 9 Teachers, and 10 Deacons. Elders Cannon, Woodbury, Hammond, Reddin A. Allred, Kahakauila and Namakaiona were the principal speakers during the conference. A number of native brethren were appointed to labor as missionaries on different parts of the island. Many principles were taught the inexperienced saints, who rejoiced exceedingly during the conference; the speakers were blessed with a good portion of the holy spirit and spoke with great power and earnestness. (Cannon)

Monday, March 27. Elder James Keeler left Waipio for Upolu with the native Elders who desired to return home; they arrived at Upolu the following day and on April 5th Keanu, Keolanui and Kahole sailed for Maui. (Keeler)

In the early part of 1854 Elders James Keeler, Thomas Karren, Egerton Snyder and James Lawson labored diligently on Hawaii, assisted by native Elders, Kalama, Keanu, Keolanui, Kalochano, Kanaha and Papa, in Upolu, Kapalenika, Pololu and Waipio. A meeting house with grass roof was finished in Upolu on March 2, 1854. (Notes, A. Jensen.)

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Tuesday, March 28. Under this date Elder Benjamin F. Johnson wrote to Pres. Heber C. Kimball from Honolulu as follows:

"All our missionaries are still in the enjoyment of comfortable health, and with the blessing of our Father in heaven attending their ministry; altho' their efforts meet with much opposition.- Upon some of the Islands, the spirit of persecution is boldly manifest. Since the imprisonment(by one of the Rev. Government Officers) of all the elders sent by our October Conference, to the Island of Hawaii, under the pretenée of a quarantine, one of our native meeting houses in the same district has been destroyed; and thro' the same influence, the children of the Saints are fined and imprisoned for refusing to carry, one day out of each week, wood, sand and stone, for the construction of a Presbyterian meeting house, and for the support of this same priestl dignitary; and his influence so far controls the civil magistrates, that no appeal to the higher courts can be obtained; altho' for such proceedings there is not even the shadow of legality.

These, with many other similar transactions, upon that and the other Islands, have been for the last few months annoying and vexatious. Within the last few days we have learned that brother J. H. Kquwahi, an educated and highly useful Native Elder, has been arrested on the Island of Kquai, thro' the combined influence of a band of priests, who not only make merchandize of the gospel, but also sit in the judgment seat. Finding no other method to protect their craft against the influence of truth, which he so successfully taught, they have confined him in jail, under one thousand dollar bonds, thro' the pretenée of his illegal marriage,- he having married a second wife some years after the legal divorce, and second marriage of his first wife; and these pharsaic hypocrites have overlooked all the licentiousness and corruption which exists so universally among the foreign and native population- rendering these Islands, as they have been justly called, the "brothels of the Pacific," to honor the law, and sanctify this wofully polluted country, by venting their religious and political ire upon one who, from every evidence, is strictly keeping the law of chastity; and in honoring his marriage relation, has no doubt set an example worthy of imitation by those thro' whom he is condemned.

Such is the influence against which we have to contend, that it seems difficult at times, to smother the contempt with which we feel inspired, in view of their hypocrisy, when applying to them or those under their

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influence, for justice and equal rights; which we often do, but with that success only, which was met with by saints under similar circumstances, in all ages of the world.

The Native saints are generally alive to the work, and evince much anxiety for the publication of the Book of Mormon and other works, in their own language, and for a way to open thro' which they can emigrate to the gathering place of the Church.

You have no doubt, ere this, learned of Elders Tanner and McBride having sailed to California, under the direction of the President of the mission, and the committee appointed to procure and establish a press for the benefit of the Hawaiian saints, and for the further spread of the cause of truth upon the Pacific Isles.

The saints upon these lands number in the vicinity of four thousand; and the force of their education, former habits, and influence of examples around them, render necessary that continued instruction and precept which can be imparted only thro' the medium of the Press. It was deemed best that brother McBride, whose health did not seem adapted to this climate, should proceed to San Francisco with the means then in hand, and learn in relation to the prospects of procuring the necessary bill at that place-and to seek also, thro' wisdom and the council of brother J. M. ~~Tanner~~ Werner,-to whom we had written upon the subject,- to augment the amount of means on hand, by procuring contributions while traveling in the mining districts, and also when preaching the gospel, and setting forth this object of his mission.

The committee appointed to select a place for the gathering of the Saints upon these lands, have not yet succeeded in procuring one; and owing to the peculiar circumstances and character of this people, we had almost deemed it impracticable to seek further, previous to our reading in the Tenth General Epistle a permission for the saints in the torrid zone to gather to Lower California.

As the want of a vessel seems the only obstacle to speedy commencement of their emigration, it has been deemed expedient for Elder Tanner to proceed to California and try to procure a vessel, to commence the emigration of the saints, and to enable the returning elders to go home the present year.

We have received the "Deseret News" up to the first of December, and the first No. of Vol. second of the "Seer".

My health has much improved thro' the coolness of the winter season;

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and I trust that the approaching hot weather will not take the same effect upon my health, as thro' the summer past. I feel that I have been greatly blessed and sustained since starting upon this mission, and I hope I may ever humbly seek to honor the high calling to be a servant of God.

(Des. Eve. News of June 22, 1854.)

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Wednesday, March 29. Elders Cannon, Woodbury, Redden A. Allred, Francis A. Hammond and Ephraim Green returned to Lahaina, Maui, from Molokai accompanied by five native passengers and two men as a crew . They sailed in an old shaky whale boat, that groaned and cracked every time it was struck by a wave of any considerable size." The crew, with two of the passengers," writes Elder Cannon," shipped the oars, Bro. Hammond taking charge of the steering and pulled for some distance windward, after which we hoisted sail, and shaped our course for Lahaina. By keeping close to the wind, we were enabled to make it, or very nearly so, when the oars were again shipped and we were carried along by an ash breeze the remainder of the distance. We were all sea sick. Our positions were rather painful, having to sit cramped up, the boat being so small. When we were crossing the reef we narrowly escaped being swamped by the breakers which were running very strong and high. A boat which was alongside of us, going out was filled and the crew all had to jump out into the water, though it was not near as heavily laden as our boat. We barely escaped; the water in one instance boiled very rapidly and strong over our gunwales, making it appear for a few minutes as though we could not possibly escape; the native's eyes bulched right out, as it were, through fear; but the Lord be praised for his kindness in preserving us from the dangers of the deep and landing us in safety according to our prayers. We landed at Lahaina about 1 o'clock p. m." Cannon

Tuesday, April 4. After spending a few days and holding a number of meetings in Lahaina Elder Geo. Q. Cannon and Francis A. Hammond started out on a visit to the other branches of the Church on Maui, April 4, 1854. Under this date Elder Cannon writes:

After breakfast this morning we saddled up our horses and started for Wailuku around the north end of the island, by way of Kaanapali, the way I first traveled when I started on peregrinations among the natives about three years and a month ago. I could not help comparing my feelings and the prospects of the work now with my feelings and the prospects then. At that time we and our principles were entirely unknown; now we are known from one end of the group to the other, and there are very few districts or villages that have not heard the sound of the gospel. During my travels on the different islands I have been surprised at my own notoriety; the natives seemed to be as well acquainted with me on Kauai as far as my name (Georgi Pukuniahi) and my proceedings were concerned, as they were on Maui. The Lord has blessed me with influence far beyond what I ever could have expected; but I do not want the praise of man. I desire to be approved by my heavenly father, and all the influence I can attain to over the hearts of the children of men I desire to have wisdom and grace to use it in spreading and building up the kindgom of God."

That day the brethren traveled about 30 miles via Honokahau and Honongaua to Kahakuloa, where they stopped over night and held meeting the next morning after which they continued via Waiehu to Wailuku, where they met Elders Allred, Green and Woodbury at Napela's house. A meeting was held in the afternoon and a council meeting, preparatory for conference in the evening. Many saints had gathered from the different branches of the island to attend the conference at Wailuku. In addressing the afternoon meeting Elder Cannon could scarcely refrain from weeping when he beheld so many of his former friends, who through his instrumentality had been made the recipients of the everlasting Gospel.

Wednesday, April 5. Elder James Lawson proceeded to Kawaihae to lay the meeting house case before Judge Johnstone. He called on him several times, the last time, on the 7th, ~~in connection~~ together with Keeler and Kaleohana. They complained that the saints' boys had been taken from time to time and fined contrary to all law because they refused to carry stone, sand, lime, lumber, etc. to Mr. Bond's church. After examining the law on the matter he gave Elders Keeler and Lawson the following note:

"Kawaihae, April 7, 1854.

MR. P. Kaneibalau, Lunaapona (local judge).

Dear Sir: I beg leave to state that on the 22nd of February, last, a palapalu hoopü (writing) was brought me from Mr. James Keeler, complaining of certain children having been fined by you for refusing to carry stone, sand, lime, and lumber. As I am not aware that any law exists which compells nakamalü (children) to perform this service, allow me to recommend that whatever amount may have been levied be immediately returned. My long absence (being detained at Oahu) has prevented addressing you sooner and today Mr. Keeler has called to laaa manao (inform me).

A. Johnson,

Luna kapuni (district judge) of Kohala."

~~of Kohala~~

Elder Lawson desired the note translated into the Hawaiian language, so that the native judge could understand it; but this he refused, getting very angry at the suggestion. And after having the particulars in the case of the meeting house being torn down by the mob, he acknowledged that it was an unlawful and riotous act, but he would nevertheless do nothing in the case, although the law imposed a fine of $50 for disturbing a meeting, to say nothing about tearing down the meeting house.

Thursday, April 6. A four days conference was commenced at Wailuku, Maui. It was attended by Elders Cannon, Hammond, Woodbury, Reddick N. Allred, Reddin A. Allred and Green. Reddick N. Allred, who was sustained as president of the Maui conference, presided and Napela was chosen as clerk.

During the intermission on the 6th, Bros. Keanu and Keolanui, who had been sent to Hawaii from Maui on a mission last conference, returned, bringing a letter from Bro. Keeler and one from Kakeohano; they reported the work on the increase on Hawaii, notwithstanding all the opposition which it had encountered there. The saints were faithful and firm. (Cannon)

Friday, April 7. The conference was continued at Wailuku.

Saturday, April 8. ~~On~~ In the ~~Saturday~~ evening meeting Elder Cannon delivered a powerful discourse and called upon the native Saints to contribute of their means toward paying the passage of the returning Elders. It was responded to willingly. One man (Kawakakao) donated a horse and a cow; ~~and~~ another native one (Leho) also donated a cow.

On this day (April 8, 1854) Elder James Keeler and James Lawson returning from Kawaihae (Hawaii) went inland 12 miles to Kapaleuka, high up on the mountain where they held meetings with the saints the following day (Sunday April 9th) There was a branch of the church at this place. The same evening these two Elders went to Upolu. Later they went to Waimea where Elder Lawson sojourned when Elder Cannon and party arrived from Maui. (Lawson)

Sunday, April 9. The conference at Wailuku was continued. the speakers during the conference were, Geo. Q. Cannon, Reddick N. Allred, John S. Woodbury, Francis A. Hammond, Keana, Napela, Kamakahanohano, and Kanahunahupu. According to the reports given the several branches on Maui were in a good coditionl, but while a number had been added to the Church by baptism, some had also been excommunicated. Bres. Lewis having authorized the calling of native brethren on missions at this conference, the following appointments were made : Bros. Kapona, Kaplepulu , Kaaiunahi, Nahakuelua, Pelelou, Hopiaina, to Hawaii. Bros. Geo. Raymond Kalawaia and Kamakahanohano to Kauai and Bros. Kauahunahupu and Hoole to Lanai. Native Elders were also appointed to preside over the different portions of the island of Maui under the direction of the white Elders.

On this and the proceeding day a conference presided over by Elder Wm. Farrer, was held at Nawiliwili, Kauai. By special permission Elder Kauwahi was allowed to attend the meetings accompanied by a constable; he and Elders Farrer and Nathan Tanner, Paku and other native brethren were the principal speakers. The different branches on the island of Oahu were duly represented and the reports showed that there were 629 members of the Church on the island, of whom about 170 had been baptized since the October conference. Since that time also four had died and six been excommunicated. In the representation there were 15 Elders, 42 Priests, 13 Teachers and 25 Deacons. The branches with the exception of those at Nawiliwili and Koloa were reported to be in flourishing conditions, and the saints were increasing in faith and good works.

Monday, April 10. The conference at Wailuku was continued and finished, David Kaauwai Kahalekulu, a son of one of the pillars of the Calvinist church, was baptized, confirmed and ordained an Elder. He was of chief blood, a member elect to parliament and understood the English language.

A halfcast non-Member Mr . James J. Robinson, a son-in-law of Bro. Birch of Waihu, made the American Elders a present of 9 yards of double breasted cloth to make them a coat apiece. He also gave them several handkerchiefs, 4 pairs of drawers, 2 shirts, 1 doz. pairs of socks and $5 in cash toward the press, the whole being worth about $ 100.

Elder Nathan Tanner sailed from Naweliwili for Honolulu, accompanied by Paku. (Farrer), After this Elder Farrer and Kimo were left to prosecute their labors on Kauai alone.

Wednesday, April 12. Elders Geo. Q. Cannon, Reddick N. and Redden A. Allred, John S. Woodbury and Ephraim Green went to Lahaina from Waluku. Elder Cannon and Reddin A. Allred returned to Waluku, on the 14th and in the afternoon met with the officers and saints for the purpose of instructing and blessing the officers appointed to go to other islands. Makahanohano was also ordained an Elder.

Thursday, April 13. Elder Francis A. Hammond wrote under this date:

"About 3 o'clock p. m. Bros. Kaleohino, Kaui and Kalaiola arrived at Lahaina from Hawaii and reported that the work is progressing on that island; many foreigners were favorable to the cause of God and some few of them had already joined the Church. Some of the native Elders who were sent there as missionaries last conference have returned in shame and some with honor."

Tuesday, April 18. After visiting several villages and holding a number of meetings Elder Geo. Q. Cannon and Maddick N. Allred started for east Maui bound for the island of Hawaii whence they sailed together with several natives, April 26th. (They returned to the same place on East Maui June 10th.)

Wednesday, April 19. Elder Thomas Karren attended meeting in the Hanauu Branch (Hawaii), of which Priest Kaawi was the president.

(Karren)

Saturday, April 22. Bros. Nahukuelua and Kaainuahi, two native brethren called to labor as missionaries on Hawaii, sailed from Lahaina, Maui, for that island. (Hammond)

Wednesday, April 26. Elder Geo. Q. Cannon, Reddick N. Allred, and some native Elders arrived at Upolu, Kohala, Hawaii. Of this trip from Maui to Hawaii Elder Cannon gives the following account:

In those days money was very scarce with the Elders, and we had not the means to transport us from island to island on the regular vessels which sailed in those seas. I, therefore, in company with several of the brethren, traveled, preaching by the way, through the hilly and rough country that lay between Lahaina and Kawaipapa on eastern Maui, a point considered the best to embark at to cross the channel to Hawaii. Our company consisted of Elder R. N. Allred, who was at that time presiding on the island of Maui; Elder J. H. Napela, and four native Elders belonging to Maui, who had been appointed to labor in the ministry on the island of Hawaii. Their names were Kaelepulu, Kapono, Hoopiiaina and Peleleu. The channel which we had to cross was at times very rough and dangerous, and many lives had been lost in it; but we had faith to believe that the Lord would preserve us in crossing, although our vessel was one that very few white men would care to venture out to sea in. It was a canoe hollowed out of a tree. Both ends of the canoe had boards fitted in as a sort of a deck, which was covered with mats. These mats were lashed to the canoe and made the top of the deck as round as a log and perfectly water-tight. You would think this deck a curious place to go to sea on, yet the native islanders were perched on both ends of the canoe on this deck with their paddles to row the canoe when the wind did not blow. In the center of the canoe a certain space was left for us to sit in, and sides were formed by lashing mats to some poles that were raised above the edge of the canoe. In this place the natives had fixed plenty of mats, so that we could sit or recline, as suited us, very comfortably. Lashed across the canoe, were two poles, each a little distance from the end of the canoe. These poles extended six or eight feet into the water, and fastened to their ends was a board, which ran parallel with the canoe. This we call an outrigger; it was for the purpose of keeping the canoe balanced when the sail was hoisted. On these poles, when the wind commenced to blow the islanders sat, easing up and bearing down, according to the strength of the wind, so as to keep the canoe from capsizing. The greater part of the time some portion of their bodies was in the water. But the sea has no terrors for the Sandwich Islanders. They can swim in the water for hours without being at all fatigued.

When I looked at these men perched on the deck of the canoe, it looked like going to sea on a log; and had I not been familiar with the skill of the natives in managing their canoe, and had some confidence in my own powers as a swimmer, with them to aid me in the water, I should scarcely have ventured in such a craft as this was.

We prayed to the Lord, before we started, to give us a pleasant and favorable voyage, and the natives said they had never had a more favorable time.

We reached Upolu, Kohala, on the island of Hawaii, between three and four o'clock, having started from Maui about 8 o'clock in the morning of April 26th.

On their landing at Upolu, Kohala, the Elders were met by Bro. James Keeler and quite a number of saints, and a meeting was held the same day, in the afternoon and another one the following day. Upolu was the place where Bros. Tanner, Karren and Kahumoku first landed and where the work first started on this island. Persecution had raged very strong. A meeting house which had just been built by the Saints had been torn down by the Catholics headed by their priest, a Frenchman, just as the saints were dismissing their meeting.

Friday, April 28. Elders Cannon, Keeler, Allred, Napela, Kahano, Kaelepulu, Hoopuaina, Peleleu, Nahakuelua and two boys started on their overland journey from Upolu, traveling on horseback. They ascended from the sea inland, traveled several miles through timber and stopped over night with a Mr. Lincoln, 19 miles from Upolu. Mr. Lincoln did not belong to the Church, but was investigating the truth; he entertained the brethren willingly. The next morning (April 29th) the journey was continued to Waimea (7 miles from Mr. Lincoln's), where several white men resided, and thence continued down hill to Waipio, in the district of Hamakua, where the travelers found Elders James Lawson, Edgerton Sniker and Gustaf Linn, together with Elders Kailihune and Kalawaia, their native helps, all well and in the enjoyment of a good spirit. Here was a large branch of the Church who had built a good-sized meeting house, and on Sunday April 30th, meetings were held at this place and two baptized, Meetings were also held the next day.

Saturday, April 29. Elder Kauwahi was released from his imprisonment at Waimea, Kauai, the necessary papers having arrived from Honolulu. Elder Kauwahi's bill of divorce from the first wife reached Elder Farrer at Lihue April 15, 1854, but bail had not been accepted. The brethren at Honolulu worked hard for his liberation, which was finally brought about.

Sunday, April 30. Elder Thomas Karren organized a small branch of the Church at Makahanaloa, Hawaii, where native missionaries had opened the way. He ordained three of the brethren to offices in the Priesthood, one a Priest, one a Teacher and one a Deacon. The branch consisted of 23 members. (Karren's Journal)

In the latter part of April 1854, Brother Woodbury and Green returned to Molokai to resume their labors. (Hammond.)

Tuesday, May 2. Elders Cannon, Snider, Lawson, Keeler and Allred continued the journey from Waipio toward Hilo, (12 miles from) After stopping in Honokaa over night they traveled the next day 12 miles to Mr. Simmon's place, where they baptized six and stopped over night; several white people lived here. On the 4th the Elders traveled to a Bro. Van Houten's, who had been baptized by Elder Karren. A meeting of the natives was held and Bro Karren arrived overjoyed to meet with his brethren. Here the party stopped three days holding meetings every day; several baptisms also took place during that time.

Bro. Napela hired a canoe in which to go to Hilo in order to avoid travelling the bad roads between Laupahoehoe and there Elders Cannon and Karren concluded to accompany him, leaving Elders Allred, Snider, and Keeler to come along with the native brethren by land. Elder Lawson had concluded to stop at Van Houten's till the party returned as he had already visited the volcano. The three Elders embarked at Laupahoehoe about 10 o'clock on Monday morning (May 8th) and arrived at ~~in~~ Hilo about noon on that day. Here they found entertainment in the house of a native, though there were not saints at Hilo yet. The other part of the company which traveled over land arrived at ~~in~~ Hilo on the 9th. In the evening of that day, Elder Cannon baptized four, three men and one woman, which were the first baptized in Hilo, up to that evening no preaching had been done here in the native language by any of the Elders.

(Cannon)

Wednesday, May 3. Elder Wm. Farrer and Bro. Kino returned to Waimea, Maui, from a short missionary trip, they had left Waimea May 1, 1854, traveling to Manuy (about 12 miles) where there was a branch of the Church of about 15 members; they held meetings on the 2nd and baptized 2, on their return to Waimea on the 3rd, they found Elder Kauwahi who had just been liberated from prison.

Tuesday, May 9. Brother Woodbury arrived at Lahaina from Molokai on this date. (Notes, A. Jenson.)

Monday, May 10. Elder Geo. Q. Cannon and companions left Hilo, Hawaii, on a visit to the crater of Kilauea, distant about 30 miles After stopping over night with a native they reached the crater the next day (May 11th) about 3 o'clock in the afternoon. Later in the day the main party of the company arrived and on the 12th they all visited the great volcano, concerning which Elder Cannon writes as follows:

"Our party had swelled to about 20 in number, including whites and natives. In addition to Bro. Allred, there were of our party Thos. Karren, James Keeler and Egerton Snider.

The Sandwich Islanders entertained a singular idea about the manner in which their islands came into being. Their belief was that the islands were brought forth, and that Papa, a woman whom they worshiped as a goddess, was the mother of them. The first-born, they think, was Hawaii, the nearest island to this continent, and the last born Kauai and Niihau. This Papa had a sister, they say, whose name was Pele. They worshiped her as a goddess, and even when we were there many still believed in her. They say she first lived at Kauai, and from there removed from one island to another until she took up her residence at Hawaii. They believed that her place of residence was the pit of the active volcano, and that there, all the spirits of good chiefs and men went to dwell. The bad ones went, they believed, to a place of darkness in the center of the earth, over which a god called Milu reigned. In former days the people threw the bones of some of their dead relatives into the volcano. They had the idea that if Pele was pleased with the sacrifice, she would consume the bones, and the spirit of the dead person would be permitted to return and be a familiar spirit to them, and be as one of the family. If the sacrifice was not acceptable, the bones were thrown out of the volcano.

The pit of the volcano is probably three miles across. There have been times when the whole bottom of the pit was one mass of liquid, seething fire. This must have been an awfully grand sight, but when we visited it, we found an immense field of lava which extended all around the pit, and which resembled, in many respects, the sea in its wave-like appearance. It might also have been compared to a field of shore [illegible] from which the water had receded, leaving it shattered and cracked: in fact, it looked like a frozen sea, except that it was black as coal. In cooling it had cracked, leaving large [illegible] seams, from which steam and heat issued.

We found the pit in which the fire was raging to be about fifty or sixty feet deep; it was nearly round, and about one hundred yards across. The sides were perpendicular; the strongest heat seemed to be around the sides. On one side there were two large holes very close together, which looked more like the mouths of two very large furnaces than anything else I ever saw. Here the melted lava was in constant motion, surging and heaving like the waves of the sea. The sound which it made was somewhat similar to the paddles of a steam vessel in the ocean, only it was far greater. We heard this sound before we reached the mouth of the volcano, and it resembled, to our ears, the booming of heavy artillery at a distance.

The lava kept flowing in the direction of these two holes of which I spoke, and rocks thrown down upon the surface of the lava would melt when near these holes like sealing wax held in a candle. It was surprising to see with what ease the fire would melt this stony mass of lava, which in some parts of the pit would cool on the surface, and convert it again into a fluid.

Sometimes showers of hot lava would be thrown up in the air, and descend on the edges of the pit where we stood. When this occurred the bystanders would have to scamper off as fast as they could, or be severely burned.

The sight of this pit surpassed in sublimity and grandeur anything I had ever witnessed or imagined. It far exceeded what I had read in written descriptions, or even what I expected to see. Language fails to convey to the mind a correct idea of its appearance.

We were told that a party of natives had just been there, throwing the bones of one of their relatives into the volcano with hogs, fowls, etc., sacrifices with which to win the favor of Madame Pele, the goddess.

For some years there had not been any eruptions from this crater which we visited; but others had broken out in the same

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neighborhood, the fire and smoke of which had been seen for a long distance, and ashes from which, it is said, had fallen on the decks of vessels hundreds of miles at sea. From these eruptions the lava had run down to the sea, sweeping everything

before it, and heating the sea for several miles in such a manner as to kill large quantities of fish. The island of Hawaii is frequently shaken by earthquakes, the effects of the hidden fires.

The party returned to Hilo the same day (May 12th),

Thursday, May 11. Bro. Kamakahanohano who together with Kalauaia had been called at a conference held on Maui, to labor on Kauai, arrived at Koloa, Kauai, to commence missionary work; Kalawaii soon followed.

Elder Farrer with his native help continued to visit the branches, and to hold meetings wherever they went. Early in June they visited Haena, where there were six members of the Church.

The following was published in the "Deseret News:"

VISIT TO A VOLCANO ON THE SANDWICH ISLANDS.

[Extracts from the Journal of Elder Geo. Q. Cannon.]

In May, 1854, I had occasion to visit the conferences on the island of Hawaii (the Owhyhee of Captain Cook), and while there, together with several of the elders, both white and native, went to view the far-famed volcano of Kilauea. On account of our numbers, we found it most convenient to go on foot, our opportunities not being very good for obtaining animals. The district of Hilo, through which our road principally lay, is very fertile and productive, in consequence of the quantity of rain which falls almost daily.

We left Waiakea (or, as it called by the whites, Byron's Bay), for the mountain, early in the morning. Our road was tolerably good; in many places the roots of ferns, which grow in great profusion all through this district, were laid crosswise—corduroy fashion—making it pretty good walking.

It is a singular looking country along here for some miles; its surface is undulating, and appears as though it had been formed by the frequent deposits of lava flowing from the crater. The soil is very rich in places, and covered with *ki*, fern, and occasional patches of timber. The latter part of the road, however, was *pahoehoe* or lava, whose scanty covering of soil was worn off by the constant travel of man and beast. In places, this lava was very smooth and slippery; and cooling as it ran, it had formed itself into fantastic shapes of every form and variety.

We passed through several small villages where they raise kalo—their principal article of food—in tolerable abundance, and for which they find ready sale at the bay. Our appearance was generally hailed by the cry of "the white men," and troops of boys and girls, as well as grown up natives, rushed to the road side to scrutinize us, and ask questions, which gave us a good opportunity to lay our principles, to some small extent, before them, which were productive of some good, for, when we returned from the crater a few days afterwards, we had the pleasure of baptizing several and organizing a small branch. We reached the half way house at a place called Olaa, about the middle of the afternoon, and stopped for the night.

The next morning, after breakfast, we resumed our journey—the man with whom we stopped accompanying us as guide, to show us the wonders of Kilauea.

The country resembled in some respects that through which we passed yesterday, but uninhabited. After a toilsome walk of some seventeen or eighteen miles, we arrived at the crater a little before three o'clock p.m. We saw nothing to indicate our near approach to it; no truncated top as we see in pictures of other volcanoes, nor elevated summit to be distinguished in the distance, but an immense chasm or pit with perpendicular sides, about 12 miles in circumference and 1000 feet deep.

We became aware of our proximity to the object of our journey by the steam which we saw issuing from the numerous fissures and pits scattered around on the surface of the ground, in the vicinity of the edge of the crater. In the distance Mauna Loa loomed up with its regular and dome like summit, from which there was a very violent eruption in February, 1852, which caused some apprehensions to be felt for the safety of the town of Waiakea, on Byron's Bay—the principal place on the island.

As the main part of the company had not come up, we deferred our descent until morning, and employed ourselves in visiting the pits and [illegible], whence the steam issued. In some of these places the heat was sufficiently great to cook potatoes; and in one ravine we found banana trees and a few sweet potatoes growing. There is a sulphur bank or mound a short distance from the brink of the crater, called by the natives the *kaoa*, where there are a great many chimneys, out of which a strong sulphurous steam was issuing, and so hot as to almost instantly scald the hand.

We ascended the mound, and examined the different apertures, the sides of which were covered with fine crystals of a yellow color. The vapor which is emitted from these holes is almost overpowering, and the footing is so very precarious that nothing but extreme curiosity could have induced us to approach the edges of these chimneys. We collected some very handsome specimens of crystalized sulphur, but owing to the want of facilities to carry them without spoiling, we were only able to preserve a few.

The whole of [illegible] the impress of the [illegible] are constantly at work, [illegible] of the island [illegible].

[illegible] which [illegible] was formed by the [illegible] standing bushes, [illegible] quite plentifully [illegible]

[illegible] that they will not touch them, as they say it will [illegible] and they will be apt to perish with cold.

[illegible] the natives had all arrived; they [illegible] up a large calabash of *poi*—a paste made by pounding the *kalo* root—on a pole between two of them; [illegible] a hog that had been killed and cooked in the ground* by the orders of Bro. Napela, who was caterer for the party; every one of the natives had also brought along a small bundle of *paiai* (*kalo*, pounded and wrapped in *ki* leaves.)

We stopped for the night in a grass house which had been built on the brink of the precipice for the accommodation of visitors, and in the evening we had a splendid view of the lurid fires of the volcano; their reflection on the moving clouds of smoke required but little stretch of the imagination to people the bottom of the crater with living beings. It was easy to account for an imaginative and superstitious people, as the Hawaiians are, believing that these fantastic forms of clouds were the spirits of the departed, they were so truly life-like.

In consequence of the altitude, we found it quite cold in the night and had to keep a good fire in the house; there being no chimney, the smoke annoyed us considerably.—In the morning we were up and stirring betimes, and, without stopping to eat breakfast, commenced to descend, accompanied by our guide. By the aid of a good stout staff, which we found of great benefit, we accomplished the descent in safety, and soon found ourselves at the edge of what has been appropriately called the black ledge.

This was an immense field of lava which ran all round the pit, and was the effect of some former eruption. The appearance of this lava was singular indeed, resembling in many respects the sea, in its wave-like appearance, or a field of shore ice from which the water had receded, leaving it shattered and cracked. In fact, I cannot compare it to anything better than a frozen sea, black as coal: some portions of it resembling the sea in a state of rest, other portions as it would appear in a violent storm; in some places the waves had combed one over another, as in the ocean, and in this position they had cooled.—Great care had to be observed in crossing over these combing waves, as the crust was thin, and there was danger of breaking through. How awfully grand must the sight have been when this whole mass of lava was in motion—a sea of liquid fire—and how insufficient language is to convey to the mind of man anything like the effect the sight of it would have produced!

In cooling, it had cracked, leaving large seams from which steam and heat issued, and in many places we had to [illegible] crossing them on account of the intensity of heat. These fissures varied from two to six feet in width.

The upper crust of the [illegible] something like honey comb, and was light and [illegible] and crackled under the feet like coal [illegible]. We [illegible] our way [illegible] [illegible]

[illegible]

[illegible] I have proved fatal to the [illegible]

[illegible]

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* The process of cooking in the ground, so common among the Pacific Islanders, is as follows:—They make a round hole in the ground, varying in size according to the quantity of food to be cooked, and then build a fire in it; they then pile a large quantity of stones on the fire; when they are thoroughly heated, they are spread evenly on the bottom and sides of the hole. If *kalo* (a root which they cultivate and use as their common staff of life) is to be cooked, it is piled on these in a conical heap, and then covered thickly with leaves; on the leaves there is a coat of dirt thrown up of sufficient thickness to prevent the escape of heat or steam, and just before closing it up entirely with dirt, there is a bucket or two of water poured [illegible] to be converted into steam by the heat of the stones, and this cooks the food. In this manner meat is also cooked, with the [illegible] water in [illegible] it is filled with heated stones, [illegible] made in the [illegible] for the insertion of [illegible] water is then poured into it to create steam, [illegible] on the heated stones in the hole, leaves being first laid to keep it from sticking to the stones or [illegible], and it is then covered [illegible] hole.

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in the pit or crater that was constantly active; of late years it has decreased to its present size, and only occasionally breaks forth in any other place.

Leaving this, the guide led us over places that looked dangerous and very risky, and I felt that we were indeed treading on a volcano and we had to be careful where we stepped. A feeling of awe very naturally crept over me, and I felt how very insignificant man is, and how little he knows of the works and operations of his Maker.

While going from, what I call, the chimney stack of the crater towards the pit or caldron, we had great difficulty in breathing, on account of the strong sulphurous smoke which the former emitted, and which the wind carried in the direction we were going. When we came to the edge of the pit, a sight met my eyes which I think I shall never forget, and which surpassed, in sublimity and grandeur, anything I had ever witnessed or imagined; language is too faint to convey any of my feelings: I could not express my exclamations of delight and admiration, it so far exceeded what I had read in written descriptions, or what I expected to see. I felt amply repaid for all my toil in beholding this awfully grand and stupendous work of the Creator.

The pit we judged to be about fifty or sixty feet deep, with perpendicular sides, nearly round, and about, as near as we could judge, one hundred yards across. The strongest heat seemed to be round the edges; and in one side there were two large holes, very close together, which looked more like the mouths of two very large furnaces than anything else I ever saw. Here the melted lava or matter was in constant motion, a perfect mass of liquid fire, surging and heaving like the waves of the sea, with a noise which the paddles of a steam vessel sailing in the ocean slightly resembled—it was truly a magnificent sight. Before we reached the caldron, the sound of the spouting and surging matter resembled the booming of heavy artillery at a distance.

The surface of the matter while quiescent, was black, with beautiful red veins here and there through it; it had a movement—sometimes flowing quickly, other times slowly—from the north east to south west, to the places where it was racing so violently. It was surprising to see with what ease it would melt this stony mass and convert it again into a fluid, throwing it out sometimes with great force. Occasionally it would roll up in other parts of this vast caldron, red and fiery, with a slow, heavy movement, twisting and curling in all manner of shapes, and again relapsing into its former position. Where it was black, a stone would indent it, but not sink out of sight.

We found great quantities of capillary glass, or as the [illegible]

[illegible]

[illegible]

[illegible]

thence to Oahu, thence to Molokai, thence to Maui, and finally, took up her residence on this island, Hawaii, where she still continues to maintain it. The quiescent craters on all these islands give evidence of the existence of active volcanoes on them in ages past.

The Hawaiians formerly believed in a plurality of gods, and "Pele" was worshipped in conjunction with the rest, and had her devotees and priests as well as the rest: her place of residence or *lua*, was believed to be the place where all the spirits of good chiefs and men went to dwell; the bad ones going to the *po* or place of darkness in the centre of the earth—the dominions of Milu, the Pluto of the Hawaiians.

The practice of throwing the bones of dead relatives into the volcano, used to be, and is quite common among the worshippers of this goddess. Their idea is, that if "Pele" is pleased with the sacrifice she will consume the bones, and the spirit of the deceased will be permitted to return as a familiar spirit, and be with one of the family; if the sacrifice is not acceptable the bones are thrown out of the caldron.

We stood on the brink of the caldron watching it bubbling and hissing, and it seemed, in looking at the liquid mass, as though the popular theory of a central fire was somewhat plausible. I thought I should never be tired looking at it, but as we had a journey of eighteen miles before us, we were reminded to be stirring.

In returning, the guide led us back another way over a lower portion of the pit or sea of lava; it seemed to be very little above the level of the burning matter in the caldron. He pointed out to us several places where there had been recent eruptions, leaving large craters or pits, the bottoms of which presented a similar appearance to that portion of the field over which we were walking, having cooled and preserved its wave-like appearance.

(Des. News 5:28)

Sunday, May 14. Meetings were held by Geo. Q. Cannon and party at Hilo and several natives were baptized. The next day the native with whom the Elders stopped and who had also been their guide to the volcano ~~were~~ was baptized by Elder Keeler and ordained a Teacher, after being confirmed. He had been very kind to the brethren and had killed three pigs and several chickens for their food.

Monday, May 15. Elder Geo. Q. Cannon and company left Hilo for Makahanaloa.

It had been raining for several days and as the Elders felt anxious to proceed on their way they called on Bro. Napela to pray for the rain to cease. They had scarcely risen from their knees when the weather cleared up. Consequently they left Hilo on Monday May 15th, and traveled that day to Waiakea, Hilo Bay. The next day (May 16th) they continued the journey to Makahanaloa, over a rough country, where they also had to cross several large streams. The largest of these was the Wailuku river, over which a friendly native took them in his canoe without charging them anything. A woman did the same thing for them in crossing the Honolii stream.

Wednesday, May 17. A special conference was held at Makahanaloa, Hawaii, at which some business of importance was attended to. The native brethren who had been called at the late conference held on Maui to labor on the island of Hawaii, were appointed as follows: Kaelepulu and Nahakuelua at Hilo; Hoopuaina and Kaaiunahi in Hamakua; and Kapono and Pelelou in Kohala; Elder Geo. Q. Cannon gave some excellent instructions to the assembled Elders and Saints and called for material aid toward the printing of the Book of Mormon; to which a ready response was given according to their means. Bro. Kaloa, the man who had accompanied the party to the crater, gave a cow worth $15 toward the printing press. The Elders were treated very kindly by the Saints at Makahanaloa.

After the conference was closed the Elders continued the journey 6 miles to Honomu, where they held meetings in the evening of the 17th and on the 18th. Elder Cannon being sick the party laid over till the 19th, when they started for Pimohai, where they held meetings, baptized two and stopped over night. On the 20th the company moved onto Van Houten's place, where Elder Lawson joined them and where a meeting was held the following day (21st) Bro. Van Houten subscribed $20 toward the return of the Elders and the few native Saints gave $5. On the 24th the journey was continued and after encountering some dangers in crossing streams, which were considerably swollen beaause of the rain, they arrived at Waipio on the 25th. In stopping that day for dinner at Honokaa they baptized six. On their arrival at Waipio the brethren felt very tired and fatigued after their hard travel. The distance from this place to the volcano is nearly 100 miles. The Elders now remained in Waipio several days holding meetings daily and teaching, baptizing etc.

Tuesday, May 30. Elders Cannon, Keeler, Lawson and Snider left Waipio, Hawaii, for Kohala, by way of Waimea, leaving Elders Karren, Allred and Linn to go around by canoe with Napela and the rest of the native brethren. The overland party, after traveling about 40 miles, arrived at Pololu June 1st and found that those who had gone in the canoe had had a rough time of it. In landing they all had to swim ashore as the sea would not permit the landing of a canoe. They were at Honokane when Elder Cannon and companions joined them the next day (June 2nd). After holding a meeting in Honokane the Elders went over the ridge to Pololu.

Saturday, June 3. Elder Geo. Q. Cannon attended a meeting at Ololu, Hawaii, on which occasion a meeting house was dedicated at that place, in honor of which event a feast had been prepared, concerning which Elder Cannon writes as follows:

"An account of a Hawaiian feast may be interesting to my readers and I will describe this one. The vegetable portion of the feast consisted of *poi*. This I have before described to you. It is not kept in dishes of earthenware but in calabashes, some of which are very large and will hold several gallons of the food. On this occasion the people sat on the ground on mats. For tablecloths there were large green leaves of the plant called *ki*. On these were placed packages of beef, pork, fowl, dog, and goat, done up in the leaves in which they had been cooked. Fish also was served up in this manner. As soon as the blessing was asked, every one dipped his or her forefingers into the *poi*, and lifting as much as the fingers would hold, they passed them into their mouths, throwing their heads back as they did so, to get a good mouthful. The hogs, chickens and little dogs were speedily dissected, the fingers being the only knives, forks and spoons used among them. The scene was one of true enjoyment. The Sandwich Islander is never so happy, so musical, so full of pleasant talk, as when seated at a good meal; and the quantity one eats on such occasions would astonish an American who had never seen them. Usually they are particular about having their hands clean, and eating with due respect to each other's rights. One waits for the other to put his fingers in the *poi*, and their ideas of decorum and manners, such as they are, are as strict as ours.

We Elders who ate with them were also seated on mats and ate the same kind of food that they did, only in place of using our fingers we either used spoons or small paddles which we whittled out of wood, to convey the food to our mouths, thinking it would be better to set them an example in this respect.

I scarcely think, though, that any of our party would prefer dog meat to beef, goat or chicken, though I must say that if it were not for prejudice, I think the dog meat as wholesome and as clean as the pork; for the dogs which they eat in that country are a peculiar breed, the flesh of which is very sweet and tender. They are very particular in feeding them; they keep them cleaner and do not give them such disagreeable food as they do to their hogs. But there is something repugnant to people raised as we have been, in the idea of eating dog meat.

A story was told me by Brother Napela of a trick which he and some other natives played off on some white men at a feast which they partook of at a place called Waikapu on the island of Maui. The white men were merchants from Lahaina, and had been invited over to this feast. They had meats and fish of every kind nearly, and among the rest had a number of roasted pigs and roasted dogs. One of the natives suggested, as a good trick to play on the white men, that they sever the heads of the pigs, and put them with the dogs, and take the dogs' heads and put them with the pigs. They did so. Of course the merchants did not want to eat dog meat and would not touch any of the meat where the dogs' heads were, but ate heartily of what they supposed were ~~to be~~ pigs. The natives tried to persuade them to eat the other meat. "Oh no," they said, "these delicious pigs are good enough for us." And they would not touch the other.

I may say here that the native method of cooking meat is superior to ours. They contrive to preserve all the juices of the meat in it while it is being cooked.

Nothing was said to the merchants about the trick that had been played upon them until the feast was ended, and they could not be persuaded that they had eaten dogs, until the bones were shown to them, which they knew to be not those of pigs. They tried hard to be sick at the thought of having eaten dog

1854 (June 3)

meat, but had to confess that it was as good meat as they ever ate.

An unsuspecting person, if served with dog meat, would never dream that it was anything but sucking pig."

Sunday, June 4. Upwards of three hundred natives attended the the meetings at Pololu, at which Elder Geo. Q. Cannon was the principal speaker.

Monday, June 5. A conference was held at Pololu, Hawaii, at which Elder Keeler presided and Napela acted as clerk. The general authorities of the Church and the presidency of the mission were duly sustained and Elder Karren upheld as president of the island of Hawaii; the representation of the 16 branches on Hawaii, showed a total of 4 Seventies, 13 Elders, 18 Priests, 36 Teachers, 31 Deacons and 645 members, an increase of 541 since last conference. Nearly all of them had been baptized during the past year. Several natives were ordained to different offices in the Priesthood, and the native brethren who had accompanied the white Elders from Maui were also blessed.

Tuesday, June 6. Elders Cannon, Keeler, Allred, Napela and a few other native brethren left Pololá, Hawaii, for Kapaluuka. "The saints manifested much love for me in parting," writes Elder Cannon, "and I had great difficulty to control my feelings; tears are sympathetic and I felt downcast at parting. I felt to exhort them to stand fast, that we might again be reunited, if not in the flesh in the spirit. This same feeling has been manifested by the Saints wherever I have been, and I feel to thank the Lord for having blessed me with influence to the extent he has among this people. We slept at Halawa at the house of Kealuokelanui, about six miles from Polulu. We held meeting in the afternoon and the natives cooked a splendid hog for supper.

On the 7th, after morning meeting, the journey was continued to Kapaluuka, the place where the Saints' meeting house had been torn down by a moh incited by a Catholic Priest. Meetings were held here in the evening and the next morning (June 8th) when the Elders, who had already taken legal advice with a view to obtaining damages, valued the meeting house which had been destroyed at $120. They then proceeded to Upolu (10 miles from Kapaluuka, where the saints had built a nice little house for the accomodation of theElders. Bros. Karren, Lawson, Snider and Linn arrived directly after the other part of the company. On their return the brethren estimated that they had traveled 262 miles since they landed at Upolu, and 76 had been baptized under their personal inspection; they had held meetings in nearly every village visited.

Saturday, June 10. Elders Geo. Q. Cannon, Reddick N. Allred, Napela, Kailihune, Kalawaia and a boy, took leave of the other brethren and the saints on Hawaii to return to Maui. They sailed on a double canoe. "One of the native saints and his son", writes Elder Cannon, "had procured two new canoes, which they had lashed together, as

was the fashion in former days, for their chiefs, by fastening pieces of timber across both canoes, the latter being from four to six feet apart. This was called in their language *kaulua*.

Our place to sit or recline was arranged between the canoes, by laying down boards and covering them with mats, making quite a comfortable floor for us to sit upon, and in the centre of this the mast was raised and fastened.

As in the case of the single canoe, boards were fastened at the ends, with mats lying over them to keep out the water, making a deck to the canoe, while a small place was left in the centre of both canoes for some of the natives to sit, and, if necessary, bail out water.

The party landed on Maui the same day, after being six or seven hours on the water.

One of the Elders writes: "Elders Geo. Q. Cannon and Reddick N. Allred returned to East Maui June 10, 1854, from their visit to the island of Hawaii. After their return quite a number of meetings were held at Wailua, Kaenae, Papaea, Waihu, Wailuku, Waihee and other places, being among the places visited by the brethren

After the departure of Elder Cannon and party from Hawaii; Elders Karren, Keeler, Lawson, Snider and Linn continued their labors on that island ~~on Hawaii~~; they held many meetings in visiting the different branches of the Church.

Tuesday, June 20. Elder Francis A. Hammond sailed from Lahaina for the island of Lanai, to visit some native Saints residing there. After a pleasant passage he landed at Menele, whence he traveled on horseback up the mountain to the house of Bro. Kaai. Here was a small branch of the Church, with Bro. Haole as their presiding Priest. He was well liked by the Saints and had done a good work in the branch and the meetings were well attended. On the 21st Elder Hammond held meetings with the Saints and one person was added to the Church by baptism. Elder Hammond spent several days on Lanai visiting and examining the several parts of the island. On the following Sabbath he again held meetings with the Saints and baptized four persons at the seaside. He returned to Lahaina by boat onthe 28th. (Hammond)

Friday, June 23. A general officers' meetings was held at Wailuku, Maui, at which representative men from Kula, Honuaula and the surrounding branches were in attendance. Elder Cannon delivered his farewell sermons and everywhere the native saints who had learned to love and respect him felt sad to think he should leave them, and tears as a rule flowed freely.

Sunday, June 25. On this and the following day a conference was held at Kalihikai for all the branches on the northeastern part of the island of Kauai. Elder Farrer presided and he, together with native Elders, gave excellent instructions during the conference. About 200 Saints were represented on that side of the island among whom were five Elders and some Priests, Teachers and Deacons. At a meeting held on the 27th Elder Farrer preached his farewell sermon, as he soon expected to return home.

Wednesday, June 28. Bro. Van Houten who had recently been baptized by Bro. Thos. Karren on Hawaii arrived at Lahaina, Maui, on his way to Honolulu. Elder Hammond discribes him as an intelligent young man. (Hammond)

Saturday, July 1. Ephraim Green arrived at Lahaina from Molokai. (Hammond)

Wednesday, July 5. Elder James Lawson, who had labored on the island of Hawaii, since sailed from Upolu, bound for Oahu to attend conference. Calling at Lahaina, Maui, the following day (July 6th). Elder Geo. Q. Cannon came on board and the two Elders were fellow passengers to Honolulu, where they arrived on the 7th.

Friday, July 7. Elders Thomas Karren and Edgerton Snider left Kawaihea, Hawaii, for Honolulu, Oahu to attend conference. Elder Side, president of the branch at Laupahoehoe, paid the passage of the Elders to Honolulu and also that of an Elder Ephraim Green from Lahaina. He also donated a barrel of beef weighing 220 lbs and valued at $15.00 for the use of the conference visitors. (Karren's Journal)

Saturday, July 8. Elders Thos. and Edgerton Karren, and Edgerton Snider arrived at Honolulu from Hawaii and Ephraim Green from Lahaina, Maui. On the 12th the visiting brethren moved into a house which had been secured during the approaching conference; but they moved into a better place on the 17th.

Sunday, July 9. On this and the following day a conference was held at Mahimauli, near Waimea, Kauai, at which Bro. Farrer presided and Bro. Kauwahi acted as clerk. Geo. Raymond, from Maui, was also among the visitors. A number of natives were ordained to the Priesthood. The following report of the Church on Kauai and Niihau was presented: 17 Elders, 33 Priests, 20 Teachers, 27 Deacons and 556 members; total 654. The increase by baptism since the October conference was 234 and 14 had died, 10 removed and 24 been excommunicated since that time. Bro. Raymond was appointed to preside over the district from Muololo to Hanapepe with Hosea as his assistant; and they were also instructed to make a visit to the island of Niihau. Bros. Farrer, Raymond, Kauwahi, Paku, Kimo and Makahanohano were the principal speakers at the conference. Kalawaia had returned to Honolulu because of family difficulties.

From the conference at Waimea, Elder Farrer visited other branches, taking leave of the Saints and setting things in order generally, preparatory to his departure.

Thursday, July 13. The Lahaina branch gathered and took down the meeting house, taking care of the rafters, beams, etc. to be used later in the erection of a new meeting house. For some time after that the branch met under a bowery erected in Bro. Francis A. Hammond's yard. (Hammond)

Under this date Elder Reddin A. Allred wrote from the island of Maui to Bro. James Mc Knight, that his health was good and the church increasing in numbers on that and every other island in the group and of course opposition also on the increase.

(News Dec. 7, 1852: 2)

Sunday, July 11. At a meeting held at Nawiliwili, Kauai, Elder Wm. Farrer appointed Paku to preside over the branch, instead of Pikao, who had failed to attend to his duties.

Monday, July 17. Elder Wm. Farrer sailed from Koloa, Kauai, on his return to Honolulu, where he arrived on the 21st, after a rough voyage.

Tuesday, July 18. Elders Reddick N. and Reddin A. Allred, John S. Woodbury, Francis A. Hammond and Sister Mary Jane Hammond and Napela arrived at Honolulu from Maui, having left Lahaina the day previous. About noon Elders Cannon, Bigler, Hammond, Woodbury, and the two brothers Allred started for Kaneohe where they arrived the same day and found Elder Hawkins.

Wednesday, July 19. On this and the following day an excellent conference was held at Kaneohe, Oahu, ~~attended by Kaneohe, Oahu,~~ attended by Elders Geo. Q. Cannon, Henry W. Bigler, Francis A. Hammond, John S. Woodbury and the two Allreds. The branches on Oahu represented on this occasion, included one High Priests, 3 Seventies, 11 Elders, 23 Priests, 21 Teachers, 18 Deacons, and 642 lay members, making a total of 715; 72 had been baptized, 13 excommunicated and 9 had died since the previous conference. Several native brethren were ordained to the Priesthood and all the meetings were spirited and interesting and excellent instructions imparted. After holding a parting meeting on the morning of July 21st the Elders returned to Honolulu. On their arrival there, they found that Elder Wm. Farrer, accompanied by Bros. Burnham and Rice, had arrived from Kauai.

Friday, July 21. Elders James Keeler and Gustaf Linn embarked on the "Hakaleleponi", a small schooner belonging to the queen, which was bound for Oahu; but as the vessel touched at Hana, on Maui, the brethren got off there, and as the schooner was delayed Elder Keeler, who was to return home ~~not~~ and the not finding another opportunity to go to Honolulu, remained on Maui, where he and Elder Linn did missionary labors.

1854

Monday, July 24.

According to the appointment Elder Redden A. Allred was sent alone to the island of Kauai, where Elder Farrer had been laboring the past year with considerable success.

Elder Allred wrote: "I found that the Saints on that island, Kauai, had far less knowledge and faith in the work than those on the island of Maui. But I accounted for that lack in this way: the latter were brought into the Church under the preaching of Elder Cannon and others from the Valley, and the former received it through the ministry of a native who had but little knowledge of the work; and like many of the Saints nearer home, it was hard to get them to believe anything more than had been preached to them in the first discourse. (Des. News, 5:344.)

In the summer of 1854 Brother Hammond was employed as a shoemaker on the bench at Lahaina. (A. Jenson.)

Monday, July 24. On this and the three following days a general conference of the Hawaiian Mission was held. The following American Elders were present; Philip B. Lewis, president of the mission; Geo. Q. Cannon, Thos. Karren, Henry W. Bigler, James Hawkins, Eggerton Snyder, Ephraim Green, Reddick N. Allred, Redden A. Allred, John S. Woodbury, Francis A. Hammond, James Lawson and Benjamin F. Johnson. Nov. 14, 1847. 57

The statistical report stated that 1399 souls had been baptized in the Hawaiian Islands since the previous conference (making the total number of souls 4,031. (Thos. Karren's Journal)

Tuesday, July 25. The general conference at Honolulu was continued and the main business of the conference was attended to. Philip B. Lewis was sustained as president of the Hawaiian Mission, with Thos. Karren as his counselor, and, on motion, Benjamin F. Johnsen was unanimously chosen as counselor pro tem to Bro. Lewis, in place of Elder Tanner, who had gone to the coast. A vote was taken to give Bro. Wm. Mc Bridge an honorable release from the Hawaiian Mission, as he was well employed in California under the council of the presidency there and his health did not permit of his return to the islands. Bro. Tanner was left to act as circumstances might dictate and in accordance with the council of the presidency in California Elders Cannon, Keeler, Hawkins, Bigler, and Farrer, the five Elders who had labored in the mission since its opening in 1850 were honorably released with permission to return home, Elder Cannon, as chairman of the committee appointed for the procurement of the press, gave in a satisfactory report; and on motion, the conference voted that a letter be written to the First Presidency requesting them to return Elder Cannon to the Hawaiian Mission as soon as possible, as his services in the mission were much needed both as a member of the committee and in the establishment of the press and the contemplated printing. Elder Hammond as a member of the committee appointed to find a gathering place for the native saints them made his report.

Wednesday, July 26. The conference in Honolulu was continued. It was voted and unanimously carried that the experiement of gathering the saints be made on Lanai and that the committee be honorably discharged from further duties in this connection. The committee which had been appointed to draft a memorial about schools made their report, Elders Hammond Farrer and Woodbury reported in regard to the duties assigned them translating portions of the Doctrine and Covenants, compiling synopsis and compeding and collecting a hymn book. It was motioned and carried that Elders Cannon and Farrer should take the manuscript of the synopsis and complete it at the earliest convenience. The Elders were then given their appointments. John S. Woodbury was appointed to labor on Oahu and Benj. F. Johnson to preside over the branch of whites in Honolulu. The island of Hawaii was divided into two conferences to be known respectively as the Hilo and the Kohala conference, the boundaries between the two to be Laupahoehoe gulch and the boundary line between Kona and Kohala the conference of Hilo to include the districts of Kohala and Hamakua; Elder Karren was appointed to take charge of the Hilo and Reddick N. Allred of the Kohala conference; Elder Snider was appointed to labor with Bro. Karren and Gustaf Linn with Bro. Allred; Elder Hammond was appointed to preside over the Maui conference and James Lawson over Molokai; Ephraim Green was specially appointed to labor on Lanai in the Maui conference, in conjunction with Elder Hammond in preparing a gathering place for the saints and the farming operations under the direction of the presidency of the mission. Bros. Van Houten and Side made liberal offers in assisting the matter, the former offering the use of two plows, chains, yokes, etc; also in the event of a bargain which was now pending falling through, he would be able to help with some teams. Bro. Side offered his services for one year at least; either with his own labor or the produce of it, whichever might be considered best. The conference accepted these offers gladly, feeling that there was providence in it, as the services of these brethren were very much needed. Bros. Baker and Kapela were, on motion, appointed to labor on Maui under the direction of Elder Hammond. Bro. Baker also to be ordained an Elder; Kawahi was appointed to labor on the island of Kauai, under the direction of Bro. Reuben A. Allred.

Thursday, July 27. This being the last day of the conference at Honolulu, it was observed as a day of fasting and prayer, and it proved a day of blessing and rejoicing, especially the afternoon meeting, about which Elder Cannon writes: "At 12: 30 p. m. we met again and I enjoyed the meeting exceedingly. The meeting was given into the hands of the brethren. I spoke first and was so much affected that I could not talk; my feelings were past description; the thought of parting with the brethren and sisters with whom I had passed so many pleasant hours, and together with whom I had labored and toiled, counseled and prayed and had times of rejoicing, made me feel sad; and I felt the pangs of parting strongly. We had a long meeting, everyone speaking their feelings freely. Bros. Woodbury and Johnson spoke in tongues and the interpretation was also given; all felt the importance of hearkening more diligently than heretofore to the counsel of the presidency here. On this subject I felt much impressed; also on the habit too prevalent among the Elders of canvassing each others peculiarities and commenting on these things; which generally retults in disunion and bad feelings. Our hearts were softened and the spirit of prophesy and teaching rested upon us, and all were edified and strengthened. We adjourned until evening when we held a blessing meetings. Bro. Lewis was anointed and blessed first, under the hands of his counselors and the other brethren, Bro. Johnson being mouth, Bros. Johnson and Karren were then blessed, Bro. Lewis being mouth. I then received mine from under the hands of Bro. Karren being mouth. I received a powerful blessing, the gift of eternal lives, the blessings of Abraham, Isaac and Jacob, a very numerous posterity, a great name among the Israel of God and a strong intollect were sealed upon me; also that I should be blessed with means in returning and my voice should be heard as a trump, for I should yet go forth among other nations. We were all blessed and an excellent spirit prevailed. In the part I took I was blessed with the spirit of blessing to a very powerful extent and I had the spirit of prophesy rest upon me mightily. I was mouth several times and afterwards by the request of Bro. Lewis I blessed him and also Bro. Johnson.

After the conference preparations were made for the departure of the Elders who had been released to return home; their passages were secured on the 28th as second-class passengers @ $50 each.

Saturday, July 29. Elders Geo. Q. Cannon, Henry W. Bigler, James Hawkins and Wm. Farrer sailed from Honolulu as passengers on the steamer "Polynesian" bound for San Francisco, Cal. Under this date Elder Cannon records the following in his journal. "We went up the Nuuanu valley early this morning to take a bath; it is altogether probable that of this is not the last bath we take together at this place; it will at any rate be the last for some time. A Mr. Whittet and his native wife were baptized this morning at this place by Bro. Lewis. We confirmed him and ordained him an Elder; he and his wife intends to take passage with us to California and settle at San Bernardino. We were busily engaged making preparations for our departure, as our vessel was to sail at one o'clock. We regretted very much that we could not stay longer, as everything had been so hurried that we had not the time we wished to tell our feelings or to get ready properly and the non-arrival of Bro. Keeler filled us with sadness, as we were all anxious to see him and have him accompany us. We would have let this chance slip by and waited for another vessel, but Pres. Lewis and other brethren thought we had better go on this ship. A feast was gotten up today by the Saints for our benefit. When it was first appointed it was expected that we would have time to hold a two days' meeting. At 11 o'clock we repaired to the meeting house, where everything was prepared in fine order. There was food, etc., in great profusion and all were seated awaiting our arrival. Bro. Bigler spoke, explaining the cause of our hasty departure and his own feelings, after which, by request, I asked a blessing; and then commenced the onslaught. I could not eat; all my appetite had left me; the thought of leaving those with whom I had been associated in all circumstances for years, on the closest terms of brotherly intimacy, deprived me of all relish for food, My feelings were pognant, and the pangs of parting deprived me of all feelings of joy at the prospect that was opening before me of seeing my mountain home with all its loved associations. After dinner I spoke and bade the saints farewell, bearing my last testimony to them that the work we had preached in their ears was indeed the truth of heaven, and exhorted them to hold fast to it, and to pay continual and strict attention to the words of the servants of God who should be in their midst, also desiring them to bear us in mind continually as we would them. Bros. Farrer and Hawkins also spoke in the same strain. The saints then came forward and

gave in their freewill offerings amounting to about $66, and a colt, for which Bro. Lewis and Johnson gave $20 more probably than it will bring, if sold. Bro. Lewis gave us $17. 50 which had been placed in his hands by Bro. Side to dispose of. When the passages were engaged we had not enough money to pay them; but we felt that the way would open to get it. I never have had any anxiety on my mind on this score and the Lord has opened our way to the astonishment of us all. After meeting we hurried down with our luggage to the vessel, in company with all the brethren and Sister Hammond and little Frankie" and followed and preceded by a large concourse of natives, all filled with sorrow at the thought of parting with us. At 2 o'clock p. m. we loosed from our moorings and bade farewell to all. When the signal was made for all to repair on board I had considerable difficulty to make my way to the vessel, in consequence of the press from all quarters to shake hands with us. It was hard, very hard, indeed to part with the the brethren and with Sister Hammond. We had said good-bye to Sister Lewis at the house, as she was unwell. They manifested so much feeling, that if they had been my own brothers and sisters according to the flesh, I could not, I think, have felt worse. Sister Hammond said it was like parting with a brother. Their kindness, I trust, I shall never forget while memory lasts. In the hurry and excitement of leaving I had scarcely time to think, and it was only when the shores of Honolulu were receeding in the distance and the vessel whirling us rapidly out of the harbor and from the islands that I could begin to realize my feelings and position, and a feeling of loneliness then crept over me at being so suddenly separated from the midst of so many of the brethren and launched forth again on the mercies of the world. As I was bidding Bro. Hammond good bye, he slipped something in my vest pocket which I afterwards found to be a $10 gold piece."

After a successful voyage the Elders arrived in San Francisco, Aug. 12, 1854, Elder Cannon continues:

"We landed at the wharf about 12 at noon. By the request of the other brethren" Elder Bigler and I started out to try and find some of the Saints. On knocking at the door of a house, where we expected to find a Bro. Cheney, we were greatly surprised to see Sister Elizabeth Pratt open an adjoining door, I recognised her immediately and was speedily introduced into a room where Bro. Parley

was; he gave me a hearty welcome. My joy was unbounded, in again, being permitted to tread on the shores of Zion and again behold one of the Apostles of the Lamb. I also learned that the brethren who had accompanied him from the valley, 200 in number, bound for the islands, were all here and in the adjacent country. Bros. Pratt and Tanner had been earnestly striving to procure a vessel to send to the islands, and have one in their hands, but are considerably embarressed for want of means."

Elder Bigler, having no means to come home, was compelled to labor with his hands until April 23, 1854, when he left for the Valley in a company of Saints organized by Elder Parley P. Pratt, and placed under the presidency of Elder Wm. Mc Bride. This company arrived in Salt Lake City July 21, 1854. (News 5: 190)

Elder Bigler, in summing up his mission, after his return home, writes:

"I was on the islands three years and seven months, and was instrumental in the hands of God, in bringing many of the islanders to a knowledge of the truth..... Some of the Elders got the language so quickly that in three or four months they were preaching and baptizing. As for myself it took me nearly two years to acquire the language so as to preach in public. However, I felt that the Lord was with me and at no time did I feel to falter in my endeavors..... The natives are a kind hearted people and will do all they can to make a missionary comfortable; they will give the last mouthful of food, and the best and only bed; and if ones' legs are weary through walking they will lomi (rub) them and take the soreness out.....We made our homes wholly with the natives, living on their diet, which was principally poi and fish, sometimes dog. (Des. News 5: 190)

Elder James Hawkins, on his return home, reported that he had spent three years on the islands and been away from home 5 years, 7 months, and 10 days. (Des. News 5: 254)

7-m

-2 AUG 1954

Wednesday, Aug. 2. Elder James Keeler arrived at Honolulu from his mission to Hawaii. He had spent about three weeks on Maui, endeavoring to obtain some clothes in which to return home. He had sailed from Lahaina, Maui, the previous day (Aug. 1st). At Honolulu he found a most hearty welcome from the brethren, but was informed that Elder Cannon and the other brethren in whose company he should have returned to America had sailed. Elder Keeler, however, found nearly all the other Elders who had attended the conference at Honolulu. When he learned that the other Elders with whom he had expected to return to America, had gone, he felt sad; but he soon concluded to return to Hawaii again and continue his missionary labors there till spring. (Lawson)

Saturday, Aug. 12. A number of the brethren who had attended the July conference lingered around Honolulu, looking for the arrival of a company of Elders from Utah; but on the arrival of the mail ship "Alston" from America Aug. 12th, they learned that Elder Nathan Tanner could be expected in September with a vessel and the expected brethren. Hence the Elders prepared at once to start for their respective fields of labor. Elders Francis A. Hammond and James Lawson sailed from Honolulu, that day (Aug. 12th) on the "Moi", a sailing vessel, for Lahaina, Maui, where they arrived on the 13th. ~~On the 12th also Elders James Keeler and Reddick N. Allred sailed from Honolulu on the "Paalua." Both vessels arrived at Lahaina, Maui, on the 13th.~~

On the same day (Aug. 12th) James Keeler (who had been appointed and set apart to succeed Elder Thos. Karren in the presidency of a portion of the island of Hawaii) and Reddick N. Allred left Honolulu on the "Paalua", a vessel belonging to Bro. Van Houten, bound for Hawaii; the two Elders landed at Lahaina, Maui, on the 13th, and put up with Elder Hammond; Elders Hammond and Lawson had arrived about eight hours before them. After a pleasant visit on Maui Elders Keeler and Allred embarked at Kalepolepo on the 16th and landed at Kukuipahu, Hawaii, on the 17th.

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Thursday, Aug. 17. Elder James Lawson left Lahaina and sailed across the channel to Molokai. After landing he found his way to some of the saints at Kuiula, a brother of Kaleohana, a native Elder, who labored there. The next day (Aug. 18th) they went to Waialua, where there was a small branch of the Church. They continued their missionary labors in earnest; held many meetings and baptized a few. (Lawson.)

Saturday, Aug. 19. Under this date Elder Philip B. Lewis wrote to Bro. John L. Smith from Oahu as follows:

Sandwich Islands Mission.

Bro. Philip B. Lewis writes to Bro. John L. Smith from Oahu, Aug. 19, that the conference on the islands which closed July 28, was the best he had attended. 'A spirit of oneness pervaded every breast, and the Spirit of the Lord was poured out upon us mightily in prophecying, and revelation through the gift of tongues, which made us forget for a time all our trials and sacrifices, and that the ocean rolled between us and our loved Deseret.' Elder Lewis's health was good, but that of his wife was feeble.

(Des. News Dec. 7, 1854 /2)

1854

Monday, August 28. The company of Elders left for Lanai, and arrived there today. Elder Frances A. Hammond had chosen ten men from each place, as pioneers, to go directly to Lanai and commence sowing and planting. Brothers Kinu, Peho and Kadanui were chosen leaders. They all joined Elder Hammond at Lahaina in a bout a week's time with their tools, provisions and other necessary things. Elders Karren and Johnson arrived in Lahaina on August 24, from Honolulu. They had been especially called by the president of the Mission to go to Lanai to select a place for the commencement of operations, and to attend to any business that might be necessary relative to the contemplated gathering place.

The Elders proveeded to Lanai together in a leaky whaleboat. Elder Johnson had been blessed by President Lewis and told that he should know the right spot for commencing farming operations and also for building a city. This promise was verified on the arrival of the company in the mountain valley of Lanai, for not only the spot to commence farming was pointed out by revelation, but also a place to build a town.

Having spent the night in Manele, the Elders proceeded the next day to visit Pohakunui. On August 30th they visited Kanolu and engaged in earnest prayer.

On August 31st, the brethren held meetings with the Saints, and had a good time. The spirit of prophecy rested on some of the brethren who spoke with great power and blessed the Saints. After the meeting they took a walk and found a most beautiful site for the city. They ascended a knoll overlooking the whole valley. All knelt down and Brother Johnson was mouth in offering a prayer dedicating the land for the gathering of the Saints. On the same day Elders Johnson, Karren and Hammond returned by boat to Lahaina, Maui, while Elder Green remained at Lanai. (Notes, A. Jenson.

1854

Monday, August 28. Elders Benjamin F. Johnson (counselor pro tem in the presidency of the Hawaiian Mission) Francis A. Hammond, Thomas Karren and Ephraim Green arrived on the island of Lanai. The three last named brethren had been appointed to take charge of a piece of land previously selected as a gathering place for the native Saints. The following day (Aug. 29th) they went over the mountain to Kolawai and located the boundaries of their territory. The following day (Aug. 30th these four brethren, after bathing in the sea, clothed themselves in the robes of the Priesthood and "lifted up their hearts and voices in earnest prayer to that God who has promised to hear and answer the petitions of his servants when they ask him aright" that his blessing might rest upon them that all their movements might be wisely conducted in the important mission they had been called to undertake. The next day (August 31st) accompanied by a number of natives, the Elders again visited the selected location and Elder Benjamin F. Johnson offered the dedicatory prayer and consecrated the land as a spot upon which to build a city, which they called the "City of Joseph" and they also named the valley in which it was located, the "Valley of Ephraim". It was a time of rejoicing to all present.

(Karren's Journal)

Friday, Sept. 1. Elder Francis A. Hammond, after purchasing some tools for the Lanai plantation, returned to Lanai, accompanied by a Bro. Baker. After a rough passage they landed at Koohai, 9 miles from Manele, whence they walked up the mountain to Palawai. Felio, a native brother, carried Bro. Hammond's effects. All were extremely tired, hungry and fatigued when they arrived at the house of Bro. Leiula in the basin about midnight. Here they met Elder Ephraim Green, who had commenced to dig a well. The following day (Sept. 2nd) an interesting meeting was held, on which occasion a new meetinghouse, erected by the Saints, was dedicated by Elder Hammond.

"I was so filled withthe spirit", writes Elder Hammond," that I could not give vent to my feelings. In dedicating the house unto the Lord I asked him to accept of it at our hands as our first offering to him on this island and to take into consideration the condition of His saints who in their poverty had built the same. During the prayer the house seemed filled with fire and all who were present rejoiced exceedingly. I then preached a short sermon and was followed by Bro. Kanahunahupui and Elder Green."

After the solemn exercises the gathering was turned into a genuine native feast, at which all partook freely of fowls, fish, pork, poi and potatoes, with grasshoppers, greens, etc., for desert. On the following day (Sunday Sept. 3, 1854) three interesting meetings were held; both the American and native Elders present spoke with much freedom and inspiration and good council was given. Several of the native brethren were also ordained to the Priesthood. Bro. Hammond writes that this was the happiest day he had ever spent in Hawaii. By this time quite a number of native families had gathered to Lanai, equipped with tools and other necessities for founding a new settlement. These new arrivals were called pioneers.

At a meeting held On Monday, Sept. 4, 1854, Elder Kimo Pelio was chosen and blessed as captain of the Wailuku company of pioneers. Elder Keolanui was appointed captain of the Kula company and Deacon Leiula captain of the older residents. Then all knelt upon the ground and called upon the Lord in prayer, invoking his blessings upon the pioneers, that their bodies might be strong to carry out the object for which they had been called to the island of Lanai, and that the seeds which they should put in the ground might bring forth an abundant increase, so that there might

be food for the Saints, which would gather in the near future. The Pioneers, with Elder Green at their head, then took their tools and commenced to clear the land for planting. Owing to the heavy rainfall the previous day, the land was in a first rate condition for cultivation. About 9 o'clock in the forenoon Bro. Hammond and Baker took an affectionate leave of the Saints and returned to Koohai where they left their ~~baot~~ boat the previous Friday; but they crossed the channel in Bro. Kanahunahupu's whale baot, arriving in Lahaina at 8 o'clock in the evening.

After Elder Hammond's return to Lahaina he wrote letters to different parties calling for oxen, plows, carts, food, etc. for the settlement on Lanai; he also blessed and set apart Bro. M. Baker to assist in getting things ready and to supervise the shipping of cattle to Lanai. Elder Hammond himself visited Wailuku and Makawoa to assist in the moving.

Wednesday, Sept. 27. The following Elders who had been called to labor as missionaries from Utah in Hawaii arrived at Honolulu, in the schooner "Vaquero: Silas Smith, Silas S. Smith, Simpson M. Molen, Joseph F. Smith, Geo. Spiers, Ward E. Pack, Wm. W. Cluff, Eli Bell, John R. Young and Sextus E. Johnson.

These nine Elders were a part of a company of missionaries destined for the Pacific Mission which left G. S. L. City on the 4th and 5th of May, 1854, in company with Pres. Brigham Young and escort who were making a visit to the southern settlements of Utah. After arriving at Cedar City the company was divided, the President's party returning home and the missionaries under the direction of Parley P. Pratt pursuing their way across the deserts to California. After a successful and speedy trip they arrived in San Bernardino June 9th. There they tarried to dispose of their teams and other property, for which they had no further use just then, until July 4th, when they again took up their line of march westward; they reached San Pedro on the 6th. Elder Parley P. Pratt had gone ahead and made arrangement for their passage up the coast and thus the missionaries sailed from San Pedro in a steamship on the 7th and arrived at San Francisco on the 10th. Previous to their arrival in San Francisco, Elders Pratt and Tanner had made arrangements.

for the purchase of a brig, which they intended to ply between the Hawaiian Islands and the Pacific coast for the purpose of gathering the Saints, taking the Elders to and fro from their fields of labor, etc. Being short of means the purchasers had, in order to pay for the ship, collected from the outgoing Elders all the money they had on hand, with the expectation of fitting out the ship and taking the Elders to their destination. The brig was a vessel of 450 tons; but the brethren after due deliberation decided to dispose of her again to the best advantage possible, which was accordingly done, as already stated.

Elder Silas Smith, one of the missionaries gives the following additional particulars which were published in the "Deseret News":

From our Missionaries to the Sandwich Islands.

EXTRACTS

Of a letter to Judge Smith from his Brother Silas.

We left Cedar city on the 22nd of May to cross the Western Deserts, traveled 12 miles and encamped at the Iron Springs

We had a very cool time to cross the Desert, and were blessed with good health. The Indians were very friendly. After 16 days travel, over the worst road that I ever saw, the seventeenth found us winding our way up the Sierra Nevada mountains. The ascent is very gradual, but the descent is abrupt and dangerous It is 35 miles from the top of the mountains to the city of San Bernardino We traveled down the mountain some five miles, and stopped for the night. The next morning, June 9th, we took up our line of march down the kanyon over a rough and hilly road; after following the kanyon some 20 miles the valley of San Bernardino appeared in the distance, and the bench land began to be covered with grass, wild oats, and flowers of many kinds, forming a pleasant contrast to the dreary plains just crossed. As we proceeded down the Valley, the landscape was still further diversified by numerous herds of cattle, and horses; and extensive fields of golden wheat, already to harvest, indicated that we were fast approaching a country where civilization and industry characterize the people.

We arrived in San Bernardino on the 9th of June, one month from the time we left Provo city, in good health and spirits, and were kindly received by the people.

The valley of San Bernardino is rich and fertile. The soil is well adapted to the raising of wheat, barley, corn, and most kinds of grain that grow in any of the eastern states. Grapes, oranges, lemons, figs, peaches, pears, and all kinds of fruit that grow in a warm climate are raised here in abundance.

The city of San Bernardino is situated on a beautiful rolling prairie, with streams flowing through it, fringed with sycamore, black walnut, cottonwood, and many other kinds of trees. Their improvements are far behind those in the valleys of the mountains. The houses are of a very inferior kind at present, but some fine adobe houses are in progress this season which will do honor to the place. The city is inhabited by Jews, Gentiles, Latter Day Saints and Mormons, making rather a mixed set of inhabitants. I found a good many people here who came from different parts of the Bee Hive State and had become dissatisfied with the affairs in that place and were going to seek happiness in the gold mines of California, where they can be free from the laws of God, and be solely amenable, in time, to the laws of man, which no doubt will be more congenial to their feelings An old friend who left Provo city two months before us to go to Fillmore city, but forgot to stop there, continued his journey over the plains to this place, and arrived here the same day that I did. He gives a very distressing account of the hardships of the journey, having lost nearly all his cattle on the road. He says that he cut the throats of several of his cattle, and himself and family were obliged to drink their blood to save them from thirst, and starvation, while crossing the desert

We leave San Pedro on the 7th of July for San Francisco, fare twenty dollars. The brethren there have bought a ship to ply between the Sandwich Islands and San Francisco. Our fare will be some 30 or 40 dollars from that place to the Islands. The ship will be in readiness for the trip when we arrive at San Francisco, and with good luck, and the blessings of the Lord, in one month after we leave this place we shall be on the Isles of the sea, where we are destined to labor for a season.

(Des. News Aug. 24, 1854: 3)

While the missionaries remained in San Francisco and vicinity they were busily employed in the harvest field and elsewhere, in order to earn means wherewith to clothe themselves and also to assist them on their journey. Nine of the brethren who obtained means before their other companions, a portion of the money which they had paid on the ship, being refunded to them, set sail from San Francisco for the Hawaiian Islands Sept. 8, 1854.

After the arrival of the nine missionaries in Honolulu Elder Silas Smith was appointed to labor on Maui; Joseph F. Smith on Molokai with the privilege of spending part of his time on Maui, Silas S. Smith, Eli Bell, Ward E. Pack and Geo. Spaine on Hawaii; Simpson M. Molen, on Kauai, John R. Young and Wm. W. Cluff

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on Oahu.

Elder Thos. W. Karren was appointed to preside over the temporal affairs on Lanai. (Des. News 4: 160)

Thursday, Sept. 28. Elder Francis A. Hammond and Bro. Baker left Lahaina for Lanai with a scow load of cattle, an undertaking which hitherto had been unknown in Hawaii. They had three whale boats, with the necessary crews and three women along and the start was made at 9 o'clock in order to cross the channel by night which was considered the best time for the cattle, owing to the sun and winds being considered. The distance across the channel was 12 miles and often the sea was very rough. The brethren being tired before starting, they found it hard to row all night. but they put forward their best will and energy; and at 8 O'clock the next morning (Sept. 29th) the little fleet arrived safely at Kahalepalaoa; an hour later the cattle were safely landed on the beach. Elder Hammond writes:"I felt to praise and magnify the name of our God who had protected us in crossing the deep and landed us safely on Lanai, notwithstanding all the evil predictions of the wicked and unbelievers, many of whom said before we started that we would never reach Lanai, but that the wind would take us out to sea, and all would be lost. Both whites and natives prophesied these and many other evils over us; but I paid no attention to this, for I knew that God was with us. After the cattle were all landed I called "all hands" into an old Lanai which the Calvanists had built for prayers, where we all knelt down together and returned our heartfelt thanks to God for his preservation and care.

In the afternoon the brethren gathered all their freight, consisting of seeds, ox yokes, chains, etc., for the pioneers and sailed down the beach three miles to Kouhai, where there was a little organizedbranch of the Church, with the intention of leaving the property with the Saints there.

The next day (Sept.30th) Elder Hammond andmost of the brethren who had come with him returned to Lahaina with the scow in tow. Bro. Baker made his way on foot over the mountain. After their arrival in Lahaina Elder Hammond called all who had accompanied him on this trip together at his house, wrote their names and blessed them in the name of the Lord.- The natives wept like little children while Elder Hammond spoke to them. Following are the names of the little party: [illegible], and [illegible] Elders; Kokaula and Keapu, Priests; [illegible], [illegible], [illegible], and [illegible], Teachers; Kaorukaula, Deacon, and John [illegible], [illegible], [illegible], Bila, Kapan, Opio, Wahiawa and [illegible] members; in all told, [illegible] [illegible] and [illegible] and three [illegible]

Monday, Oct. 2. Elder Francis A. Hammond again crossed the channel from Lahaina to Lanai, this time going in Bro. J. J. Robinson's boat. They landed at Kenele, whence the journey was continued to the farm (Palawai), where he received a warm welcome from Elder Ephraim Green and the saints. By this time about 30 acres of land had been planted. Elder Hammond returned to Lahaina on the 3rd.

Friday, Oct. 6. A conference was held at Wailuku, Maui, under the presidency of Elder Hammond, at which the different branches on the islands of Maui and Lanai were represented, about 16 in number. The best and strongest branches were those at Wailuku, Kula, Honuaula, Kua, Hamakaupo and Lanai; a number of native Elders were called to labor as missionaries on Maui the ensuing six months and seven were called to Hawaii; a new company of pioneers for Lanai was also called; about 20 were named from the eastern branches on Maui. Kamakiona, Kaleo and Kaui were chosen to aid in sending food to Lanai. Elders Paulo, Maewewa and Keilihune were appointed presiding Elders to ride constantly around east Maui to teach, strengthen, and instruct the Saints in that part of the mission. Among the native speakers who thrilled the congregation with their oratory was Bro. M. K. Hawaii, whom Bro. Hammond denominates by far the best native speaker in his conference. He had labored for some time as a missionary on Lanai, and by living an upright, humble life, the Lord had blessed him abundantly and given him great faith. He was a cripple and before he came into the Church, he could hardly walk, and if he did, he always used a cane, but when he arrived at Lanai, his field of labor, he threw away his cane, and through faith in the power of God he walked several times around the whole island and was most successful in his labors. In connection with his companion Haole he endured much persecution and was turned out of doors a number of times; often they slept in the open air by the roadside, while the rain poured down in torrents.

Elder Francis A. Hammond wrote to Geo. Q. Cannon as follows:

Wailuku, Maui, S. I., Oct. 6, 1854.

Dear Brother George,—The work of the gathering has commenced. I came home from Honolulu, and went straight to Wailuku, Maui and Kula, and chose ten men from each place, as pioneers to go directly to Lanai, and commence sowing and planting. Brothers Kimo Pelo and Kaiauni were chosen leaders. They all joined me at Lahaina in about a week's time with their tools, provisions, &c., &c. Brothers Kaney and Johnson also arrived about the same time from Honolulu, and we all repaired to Lanai. Brother Lewis blessed brother Johnson before he left O'ahu, and told him he should know the spot where to commence operations for planting, and also for building, when he should come unto it; and it was even so, the spot was pointed out by revelation where to commence planting, and also where to lay out the city.

At the dedication of our meeting-house we had a glorious time, and the Sunday following we had meetings nearly all day long, barely rest long enough to eat. The rain poured down horrifically for about five hours, waiting the ground for them to plant on the morrow, just as we had asked the Lord to do. I could realize in some degree the benefit of the gathering from these few meetings. There were none present, of the church, except those of strong faith, but they had come there according to the word of the Lord; therefore, he was ready to bless them, and he did so beyond all that I could have expected. So it will be when the multitude is gathered there, their faith will be increased through the sacrifices they have made; then the Lord will bless abundantly.

Last week we succeeded in getting four yoke of oxen landed there. We took an old scow of B. F. Rolles and Co., and took them all over at a load. Whites and natives all joined in saying that we would never land on Lanai with them, but the seas and winds would take us to sea, and we would be lost, &c., but the Lord proved them all false prophets. We went over in the night, and landed safely in two; had three whole boats to tow the scow. We pulled and tugged all night long, and about 8 o'clock in the morning we landed safe. O! how my heart was at with gratitude to my Heavenly Father, for his protecting care that had been over us through the night. When we returned to Lahaina, many were there to congratulate us on our escape from what they considered a perilous trip.

The other Islands belong so far off, and our having no vessel yet, it will be a good matter for them to send many pioneers, as we could carry on Maui and to have all the seed ready to the ground, and of it, and I trust they are ready and waiting.

F. A. HAMMOND.

Saturday, Oct. 7. A council meeting was held at Wailuku and news reached Wailuku of the arrival of several new American Elders at Lahaina. One of these, Bro. Silas Smith arrived at Wailuku the following day (Oct. 8th)/when

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Sunday, Oct. 8. The conference at Wailuku was continued and a number of native brethren ordained to the Priesthood. The gathering of the Saints to Lanai was the main topic dwelt upon by the speakers. When Elder Hammond returned to his home at Lahaina on the 9th he found Bro Joseph F. Smith at his house awaiting his arrival. Elders Silas Smith (who arrived that day at Wailuku) and Joseph F. Smith had been appointed to labor on the island of Maui.

On this day (Oct, 8, 1854) the ordered press and printing material arrived in Honolulu, together with 17 large bales of printing paper, each containing 10reams, all in good condition. The native brethren gathered around with joy and emotion on their countenances to look at the press and printing material and evinced a great anxiety to see it in immediate operation.

"Our books came duty free," writes Elder Johnson, "but I am told by the collection of customs that it is doubtful whether our press will also pass free, as he does not recognize us as a Christian community. I spent not less than an hour showing him and others who were present that we were the only Christian community.....I then addressed a note to the collector to be presented to the Privy Council, demanding exemption for our mission property and referring them to the law providing for the same which I think will result in its release from duties." News 4:160

On this and the two preceding days a conference was held at Waipio, island of Hawaii, at which Reddick N. Allred acted as president and Kamakuakane as clerk. Two Seventies, 8 Elders, 10 Priests and many saints were in attendance. Bro. Hoopiiaina represented Hamakua, Kaelepulu represented Hilo and Bro. Linn Kohaha. The subject of sending pioneer settlers to Lanai was spoken of and steps taken to furnish those who would go with the necessary outfits. A number of native brethren were ordained to the Priesthood, and some called on missions. Thus Solomona, Kolalele, Koloa, Kaahimauna were appointed to labor in the district of Hilo, Puna and Kau. J. W. B. Makuakane, Puanano and Puaomu were called to labor under the direction of Elder Allred till next conference. (Kesler)

On this and the following day a local conference was held at Kuiula at which the four branches of Molokai were represented containing 7 Elders, 10 Priests, 4 Teachers, 13 Deacons, members, or a toal of 147. Elder Lawson was sustained as president in Molokai

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A number of natives were called to go to Lanai to settle and some of them being officers of the Church filling certain positions. others were called to take their places. Lawson and Maula were the main speakers. (Lawson)

Monday, Oct. 9. Elder Snider, accompanied by four of the newly arrived Elders, namely Silas S. Smith, Geo. Speirs, Eli Bell and Ward E. Pack arrived at Kawaihae, island of Hawaii. At Waipio they joined Elder Keeler and the other Elders, where a council meeting was held on the 14th when Elder Bell was appointed to go to Kohala. Bro. Speirs to stop at Waipio for the time being, Bro. Pack to Lower and Smith to the upper Hilo district. Two native Elders from Maui also labored on Hawaii at this time. (Keeler)

Tuesday, Oct. 10. Elder Francis A. Hammond wrote to Elder Geo. Q. Cannon as follows:

"Lahaina, Maui, Oct. 10, 1854.

Dear Brother George.—I received a letter, in company with yours, this morning from President Lewis, informing me of the distribution of the new elders, &c. Brother Silas Smith, for this island; brother Joseph, for Molokai, with privilege to be on this island part of the time; brothers Silas S. Smith, Eli Bell, Ward E. Pack, and Geo. Spears, to Hawaii; Simpson M. Molen, Kauai; John R. Young and Wm. N. Cleft, Oahu. Brother Lewis also informs me of the appointment of brother Karren to preside over the temporal affairs of Lanai.

Yours, &c.,
F. A. HAMMOND."

(News Jan. 4, 1855: 2)

Friday, Oct. 13. Elder Thos. Warren, who had been appointed to take charge of the temporal affairs of the Church on the island of Lanai, arrived at Lahaina from Honolulu. The following day (Oct. 14th) he crossed the channel to Lanai, accompanied by Elders Francis A. Hammond and Joseph F. Smith; they landed at Manele and the same day the journey was continued up the mountain to the farm, where Bros. Green and Baker and the native Saints gave them a warm greeting of welcome. The pioneers had built a house in native style, 12 X 14 feet, for the accomodation of Elder Green; 30 acres had been planted with sweet potatoes, corn, beans, melons, etc. The brethren were engaged in building houses on their city lots. Elder Green had laid out the city the previous Tuesday (Oct. 3rd) with two main streets running north and south, a mile long, and ~~two main streets running north and south, a mile long and~~ two other streets running ~~east and west.~~

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Sunday, Oct. 15. Elder Benjamin F. Johnson wrote to Elder Geo. Q. Cannon as follows:

[Extracts of Letters to Elder George Q. Cannon.]

Honolulu, Oct. 15, 1854.

Dear Brother George:—The blessing of prosperity seems to attend all the exertions that are being made upon the Islands for the spread of truth, and the native Saints are fast increasing in a spirit to obey counsel, and to assist in sustaining those missions that have been adopted for their benefit. Soon after you left, brother Karren and myself were sent to Lanai to select a place to commence operation, and to attend to any business that might be deemed necessary relative to the preparing a place for gathering. We selected a beautiful spot, a commence just overlooking the valley of "Ephraim," containing perhaps some two hundred acres, as the site for a city which we called the city of "Joseph." This, in company with Elders Green and Hammond, we dedicated to the Lord, for the benefit of the Hawaiian Saints; and we felt to prophecy that from that place salvation should go forth to this people. Many of the brethren were on hand as pioneers, and already engaged in putting in seed, and evincing an energy and zeal which with them we had never before witnessed. Since that period we have learned of their continued prosperity, together with an increase of facilities and help.

The press, &c., arrived on the 8th, and it would do you good to see the seventeen large bales of printing paper, each containing ten reams, all in good condition. The native brethren gather around with joy and emotion on their countenances, while beholding the press and material, and evince a great anxiety to see it in immediate operation.

Our books came duty free, but I am told by the collector of customs that it is a doubt whether our press will also pass free, as he does not recognize us as a "Christian community." I spent not less than an hour in showing him and others who were present, that we were the only "Christian community;" and you may believe that they heard some things they will never forget. I then addressed a note to the collector to be presented to the Privy Council, demanding exemption for our mission property, and referring him to the law providing for the same, which I think will result in its release from duties.

Brother Keeler reports from a conference on Hawaii, over 800 members.

Your friend and brother,

BENJAMIN JOHNSON.

(Des. News Jan. 4, 1855: 2)

Monday, Oct. 16. At a meeting held on Lanai Elder Thos. B. Karren was accepted by the natives as president over the temporal affairs on Lanai; on the same day Elders Francis A. Hammond, Ephraim Green and Joseph F. Smith returned to Lahaina, Elder Green, however, went to Lanai again on the 20th, accompanied by two pioneers from Hawaii. Pioneers came in from the other islands and went over to Lanai; hence a steady communication was kept up between the two islands, Maui and Lanai.

Elder Thos. Karren writes: "This morning we commenced to use the plough, the first plough, I expect, that was ever stuck in this soil. The natives were quite amused to see it and felt to rejoice much in the operation. We all felt energetic in the enterprise and before the team started we all united in prayer and Elder Hammond offered up a prayer that the Lord would pour down his blessing upon the operation and that this may be the beginning of good days and salvation for this people. (Karren's Journal)

From this time the principle of "gathering" was taught to the people on the Hawaiian Islands, and preparations were made by Bro. Karren and his associates to receive the Saints as they might arrive on the island of Lanai.

Friday, Oct. 20. Having continued his labors on Molokai uninterruptedly since Aug. 17, 1854, Elder Lawson returned to Lahaina, Maui, where he met several of the brethren, who had recently arrived from America. He spent several days in Maui, visiting a number of the branches.

Under this date (Oct. 20th) Elder Joseph F. Smith wrote the following:

SANDWICH ISLANDS.

[From Joseph, son of Hyrum Smith.]

Lahaina, Maui, Oct. 20, 1954.

ELDER GEORGE A. SMITH,

With joy and gratitude I received your letter of August 21st, on the 19th inst. It made my heart rejoice, for it was the first I had received from the valleys of the mountains. You must excuse all the mistakes, as you well know I am a young and a new beginner, and yet have time to learn.

We had a good time in crossing the plains, though somewhat warm occasionally, and at times no water; but we went the journey very quick, and did not suffer. We met with some abuse while crossing the water from a gang of rowdies that were on board the vessel, simply because we were Mormons, and had to take steerage passage for the want of money. Nine of us came across this trip, and the rest stopped in San Francisco for the want of means.

We arrived at Honolulu on the 27th of September; stopped there about a week, and left for Lahaina. On arriving here, news spread abroad that nine Mormon missionaries had come to the islands, and had brought disease with them; and everybody was warned to keep their distance, for one person had catched the disease, and died the next morning after we arrived. This person was a boy about nine or ten years of age, who had been crippled and diseased from his birth. I was the only one of our company that was unwell, and I had some way contrived to catch what is called the Lahaina fever the afternoon before we arrived here.

This people are very kind and generous-hearted, and will do all they can to assist to learn the language, and to make us comfortable; that is, those who are not opposed to the work.

I took a visit over to the island of Lanai with brothers Hammond and Karren. This is the island chosen for gathering of native Saints. This island is very small, and has a fine little valley in the centre, about twelve miles in circumference. The soil is rich, and has every appearance of being fruitful, and appears capable of sustaining about a thousand people. It is very thinly settled at present, but the inhabitants are increasing fast: about one hundred Saints gathered there within the last three months. Brothers Ephraim Green and Karren are the presiding elders; they commenced ploughing last week, and are now putting in their crops.

A great many of the elders, who have been here for some time, are calculating to go home as soon as they can raise means.

I feel thankful to you for your counsel, for I know it is good, and I know that the work in which I am engaged is the work of the living and true God, and I am ready to bear my testimony of the same, at any time, or at any place, or in whatsoever circumstances I may be placed; and hope and pray that I ever may prove faithful in serving the Lord, my God. I am happy to say that I am ready to go through thick and thin for this cause in which I am engaged; and truly hope and pray that I may prove faithful to the end. These are my feelings; and I feel like blessing the valleys of the mountains, and almost all they contain, all the day long; although your counsel hits me in the right place, for I am not hardly able as yet to give long sermons and prayers, but I do my best at it every opportunity.

Cousin Silas S. is on the isle of Hawaii. Uncle Asahel's Silas is on the isle of Maui. I have not seen them for some time. Brother and sister Hammond send their love to you and all the folks. Brother Ephraim Green sends you his love and respects, and says that he is going to plant a vineyard of his own, and will shortly send you all the wine that you can drink.

Brother Lawson has just returned from Molokai, enjoying more of the Spirit of the Lord, than of good health, which I find is a common complaint with the brethren that have been on these lands for some time. This I cannot account for, unless it is the food they have to eat while stopping with the natives. Some of the brethren have enjoyed good health all the time; then, on the other hand, some have been declining in health ever since they have been on these lands. But they all say they have enjoyed such a measure of the Spirit of the Lord, that it has doubly paid them for all their sufferings.

Give my love to all the folks; to George and his sister; and remember me to cousin Elias and his folks, and also to cousin Jane and the boys; and tell them that I desire an interest in their prayers, that I may hold out faithful, and bear off my calling with honor to myself and the cause in which I am engaged. I had rather die on this mission, than to disgrace myself or my calling. These are the sentiments of my heart. My prayer is that we may hold out faithful to the end, and eventually be crowned in the kingdom of God, with those that have gone before us.

Your friend, brother, and cousin,

JOSEPH SMITH.

(Des. News Jan. 4, 1855: 2)

Friday, Oct. 27. Under this date Elder John S. Woodbury wrote from Honolulu that he and John R. Young had just returned from a missionary trip entirely around the island of Oahu. They had traveled about 175 miles in 15 days, during which they preached often and baptized 26. (Mill. Star 17: 363)

1854 (Oct. 27)

Elder John R.Young relates the following concerning his first experience in Hawaii.

"At first I was appointed to labor in Honolulu in Pres.Phillip B. Lewis's tin shop. I was useful in running errands and in collecting bills. There was a brisk demand for our goods, and our trade was helpful to the mission in its poverty.

But I was not satisfied; I had no love for tinkering. On the contrary,feeling that I had been sent to preach the Gospel, I desired above all things to begin my mission, and though I made no complaint, I prayed to the Lord about it. As my health was failing, the brethren finally released me from the tin shop and appointed me to labor in the Oahu conference under the presidency of John S.Woodbury

Having obtained two horses, Pres.Woodbury and I started on a visit to Waialua, a large settlement on the north side of the island, 40 miles from Honolulu. For 13 miles we passed a continuous string of villages, including the residence of a high chief, who hailed us, and asked if I was the son of the Prophet Brigham Young. I told him my father was the prophet's youngest brother.

"Well then,"said he, "you are the prophet's son, and you must stay with me tonight."

Our horses were soon cared for, and he directed his people to cook a chicken. They caught a shanghai rooster and commenced plucking the feathers before killing. I took the chicken and rung its neck. Bro.Woodbury mildly cautioned me not to be particular, and especially not to meddle with their affairs; adding,"When in Rome, you should do as the Romans do."I thanked him and profited by the admonition.

When supper was announced, the rooster came in to the table, "pin-feathers and all." I was hungry and with difficulty kept from crying. It was my first genuine Kanaka meal.

Pres.Woodbury stayed a few days at Waialua, held a meeting, arranged for me to live with Kiana,the priest presiding over the little branch, then returned to Honolulu and I was left alone with the natives.

About a week after this, a woman of the neighboring families died; and attracted by the wild wailing, I visited the family, saw them wrap the body in kapa, their home made paper cloth, then sewed it up in a mat,which prepared it for burial. I next followed the mourners

to the burying ground, where I met their minister, the Rev. Mr. Emerson. He was a venerable looking man, and I, being young, unsuspending of evil, and feeling kindly toward all men, shook hands with him and told him who I was.

I saw him draw Kiama aside, and noticed that he talked angrily to him. That evening I had no supper and in the morning, no breakfast. For the next three days I got little food ~~from the neighbors~~, save as I helped myself from the neighbors when I would see them eating. Resolved to leave Kiama's, I went to our grass-thatched, floorless meeting house, pulled some grass and placing it in one corner, made a rude bed. At night I would button my coat about me and lie down too cold to sleep, when I would get up and run until warm, then go to bed again.

But such a life could not continue. Extreme hunger at last conquered me; and taking my carpet-bag, I started for Honolulu. But when I came to the bridge that spanned the stream south of the village, I stopped, overpowered with the though that I would rather die than back out from my mission.

Sitting down on the ends of the planks, I looked intothe muddy stream and wondered, if I fell in and were drowned, whether it would be a sin. Then I felt ashamed, and picking up my sack, went up the creek to a grove where I knelt down and prayed. Needless to say I soon felt cheered and strengthened; and retracing my steps, I came back to the bridge where I met a Kanaka leading a donkey loaded with oranges. There was a ring in the animal's nose and a rope tied to it with which to lead it.

As the native started up the short, steep hill on the north side of the creek, the donkey refused to go. The man commenced swearing, and holding the brute with his left hand, stoned it mercilessly with the right.

I asked him why he swore, and why he was so cruel to his donkey. He replied: "Don't all white men swear. And I'd like to see you get him up the hill without stoning him."

I took the rope, wiped the blood from the donkey's head, patted it gently on the neck, when it followed me eagerly up the hill.

The Kanaka was both surprised and pleased, and taking me to his home up among the orange groves, treated me kindly until Rev. Woodbury came and provided me with another place.

1854 (d.27)

I was next transferred to Waianae, to live with a native by the name of Kaholokahiki. The village is built on a treeless plain near the beach. In order to avoid the fleas, it was my wont to sit out of doors when not at work. Here the strong refraction from the sea and white strand affected my eyes that in a short time I was nearly blind. The family were kind to me, and insisted that my room be darkened, and that I stay indoors until I should be better. But I was restless under confinemenet and planned that when the monthly fast day came, I would plead with the Lord until He should heal my eyes.

It was arranged for the Saints to go on fast day to the mountains, the women to weave mats, the men to gather pili grass to thatch the meeting house. As soon, therefore, as the family was gone, I fastened the doors and commenced praying. I was faint from fasting, But I continued my pleadings until a glorious vision was given me.

I saw Joseph and Hyrum Smith coming from the north. When they came to the gate that opened into the yard of our house. Joseph said: "Let us call here." Instantly the house was filled with light, and they were standing in the room. I sprang to my feet and reached out my hand to shake hands with Joseph, but he moved his hand away. I thought he was displeased, but he smiled and said: "Hyurm will bless you." I saw Hyrum hold his hands above my head and rays of light came from the palms of his hands and rested upon my head: "Be of good cheer; you shall be healed, and you shall speedily learn the language and do a good work, Now do not worry any more."

They then passed out of the west door and moved southward; and when I came to myself, I was standing out of doors, on the west side of the house, weeping with joy. My eyes were healed, and when the saints came home, I went capering like a freed colt, from house to house bearing testimony, as best I could to the truth of "Mormonism." I soon began visiting the saints in the different branches, asking blessings and praying with the families in the native tongue.

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Tuesday, Oct. 31. Sometime during the month of October, Sister Lews, wife of Pres. Philip B. Lewis, left Honolulu for San Francisco. (Hill. Star 17: 363)

In October Elder Keeler reported eight hundred members from a conference on the Island of Hawaii. (News, 4:160.)

Wednesday, Nov. 1. Elder James Lawson crossed the channel to the island of Lahai, where he visited the settlement of the Saints and had a pleasant time in company with Elders Karren and Green. He found the brethren on Lanai busy plowing and doing other work. He returned to Lahaina on the 6th and to Molokai on the 8th., continuing his labors on the latter island.

Saturday, Nov. 4. Elder Francis A. Hammond, after visiting some of the branches on Maui, crossed the channel to Lahai Nov. 4, 1854, where he spent several days with Elders Karren and Green at Palaway, attending several meetings; he returned to Lahaina on the 6th.

Monday, Nov. 15. Elders Henry P. Richards, Washington B. Rogers, Orson K. Whitney, John A. West, Joseph A. Peck, Smith B. Thurston and Wm. King arrived in Honolulu per ship "Ianthia," as missionaries to Hawaii. These seven Elders had left G. S. L. City together with other missionaries, including the nine who had preceeded them to the islands, but for lack of means and other causes they had remained in California till the 24th of October, when they embarked on the "Ianthia" at San Francisco and sailed for Honolulu, where they arrived in good health and spirits, having been 20 days on the water. Three other Elders destined for Hawaii were still left in California.

Wednesday, Nov. 15. A council meeting was held at Honolulu at which the presidency of the mission appointed Henry P. Richards, John A. West, Joseph A. Peck and Wm. King to labor on the island of Hawaii; Washington B. Rogers and Smith B. Thurston onthe island of Maui and Orson K. Whitney on the island of

(Mill. Star 17; 236, 444; Des. News 4: 101)

Saturday, Nov. 18. Elder Francis A. Hammond bought a whale boat including, oars, sails, etc. for $75 to be used by the Church in keeping up communication between Lahaina and Lanai. On the same day (Nov. 18, 1854) Elders Smith B. Thurston and Washington B. Rogers arrived per "Ka Moi" at Lahaina from Honolulu, having been appointed to labor in the Maui conference. Both went to work at once studying the language. Food was constantly sent from Maui to the pioneers on Lahai.

Monday, Nov. 20. Elders Henry P. Richards, John A. West, Joseph A. Peck and Wm. King who had been appointed to labor on Hawaii, sailed from Honolulu per ship "Sea Bird" for the island of Hawaii; they landed at Upolu, Kohala, Hawaii, on the 22nd where they were met by Keawaluna, one of the native brethren who conducted them to his house, and they were also given a letter from Elder Reddick N. Allred instructing them to remain at Upolu till his arrival there. The native Saints treated the new comers with much kindness. Elder Allred arrived from Kukuiwaluhua on the 24th and held a meeting the same evening.

Saturday, Nov. 25th. A council meeting was held at Upolu, Hawaii, and the brethren cast lots in order to decide where they should locate temporarily while learning the language. The result of this was that Henry P. Richards and John A. West were instructed to remain in Kohala, while Joseph A. West should go to Hamakua and Wm. King to Hilo.

On the 27th the brethren traveled to Kukuiwalahia, about 10 miles from Upolu, where Elder Richards was to remain till conference the other brethren continued the journey the next day to Pololu. Here they met Elder Eli Bell with whom Elder West was appointed to labor and after holding meetings, the rest returned to Kukuiwalulua.

Tuesday, Nov. 28. Elder Francis A. Hammond set sail from Lahaina for Lahai; he landed at Kelele the next morning; on his arrival at the "City of Ephraim," he found Bro. Karren sick and also learned of some difficulties which had arisen because of the pioneers from Hawaii having arrived without tools. Provisions were also scarce. Seven acres of wheat which Elder Green sowed a week before was up and doing well.

Wednesday, Nov. 29. Elder Benjamin F. Johnson wrote to Pres. Brigham Young as follows:

SANDWICH ISLANDS.

Stations and Labours of Elders—Baptisms.

Honolulu, Oahu, Nov. 29, 1854.

Dear Brother Brigham—Nine of the Missionaries last sent from Utah arrived here on the 27th of September, and seven on the 13th of November, and brothers Partridge, Caine, and Johnson are daily expected. We are cheered and encouraged by the cheerful and healthy countenances of our younger brethren and greatly rejoice in the prospect of the good work we believe they will be able to accomplish. It seems that a better selection for the Island Mission could not have been made. They all appear anxious to speedily acquire the language, and cheerfully adapt themselves to the circumstances necessary to attain it. In separating to the different islands, brothers Silas S. Smith, Ward Pack, George Spears, and Eli Bell, of the First Company, sailed for Hawaii, to sojourn for a season in the fields occupied by Elders Keeler, Allred, Snider, and Lion, and have since been joined by brothers Richards, West, Pack, and King, of the second arrival. Brothers Silas and Joseph Smith, of the first, with brothers Rogers and Thurston, of the second company, are on the Islands of Maui, over which Elder Hammond is presiding. Brother J. Smith will probably cross to Moloki to associate with Elder Lawson, who is in charge there. Brother Molen is with Elder R. A. Allred, who is labouring on Kauai, for which brothers Whitney and Partridge will sail, after brother Partridge's arrival. Brothers William Cluff and John Young remain upon this island, and are diligent in rendering themselves useful, and in acquiring the native language. Brother Young and Elder Woodbury, President of this Island Conference, are now on the other side of the island, engaged in doing a good work. Brother Whitney will probably remain with us until the arrival of the other brethren, and for a time be engaged in preparing the furniture, &c., necessary for putting our printing press in operation. A feeling to obey counsel, and to rejoice in their missions, seems to fill the hearts of each of our newly arrived brethren.

Through recent intelligence, we learn that the work is steadily progressing upon all the islands, and the Elders are not only blessed in their labours, but also in the enjoyment of good health, with the exception of Elder R. N. Allred, who through weakness of lungs has been debarred from public speaking for something like four months; but we learn that his health is improving, and trust ere long to hear of his full recovery. In relation to the native Saints, we have much reason to feel encouraged, as they are manifestly growing in knowledge, and in a spirit to obey counsel, and also increasing in the principles of virtue, and in a willingness to assist with their means in sustaining the various interests of the mission.

President Lewis, whose health is quite good, when not engaged in the duties of his calling, is earnestly employed in conducting his mechanical business, through which much means has been raised, and expended in supplying the various wants of the missions, and in making payments for our press and materials.

Among the many thousands who from all parts are visiting this port, only a few will spend even a dollar to purchase the principles of Light and Truth, while at the same time they may have thousands to squander in licentiousness and folly, but such is the present condition of the world, which is evidently becoming more and more corrupt.

This city, appointed for the field of my labours, embraces nearly all of the foreign population of the islands, and is the Seat of Government, and also of priestcraft and corruption. Here I have diligently sought to disseminate the principles of Truth, and attend to the various duties that have devolved upon me, in which I feel that I have been blessed and sustained agreeable to the promises of our Father in heaven. Although my labours have fallen among rank weeds and brambles, yet a few have been led to believe and obey the truth, and are now preparing to leave for the gathering places of the Saints, through the course of the coming season.

I have ever felt to rejoice in my mission to these lands, and to be thankful for the many mercies and blessings I have enjoyed since leaving the home of the Saints; and humbly trust that the experience I have gained may never be lost upon myself.

I feel to pray that I may ever be humble, and that I may live to become a blessing to my fellow man, and to manifest that love which is due to the cause of virtue and truth.

With love to yourself, brothers Kimball and Grant, together with all the faithful in Zion, I remain your servant and brother,

B. F. JOHNSON.

Elder John S. Woodbury writes from Honolulu, under date of October 27th, that he and Elder Young had just returned from a trip entirely round the island Oahu. The distance was about 175 miles, and the time 15 days, during which they preached often, and 24 persons were baptized by Elder Woodbury, and two by Elder Young.

On account of ill health, Sister Lewis, wife of President Philip B. Lewis, had left Honolulu for San Francisco.

President Brigham Young.

Thursday, Nov. 30. Elder James Lawson started out on horseback, accompanied by a native to make a complete circuit of the island of Molokai. He traveled that day about 30 miles and stopped over night at Kaluao. The next day (Dec. 1st) he traveled 25 miles through a barren country to Papohaka, on which journey the wasps ~~and~~ or hornets were very troublesome. At Papohaka, which is situated on the west end of the island, there were a few Saints, with whom he held meetings on Dec. 2nd and ordained a native to the office of a Priest and another to that of a Teacher; a Deacon had previously been ordained at that village. On the 3rd he started on his eastward journey and on the 4th descended the pali to Kaualuna (later ~~known~~ known as the leper settlement), where he held meetings with a small branch of the Church which had been raised up there. Later in December he visited Maui.

Friday, Dec. 1. Elder Hammond returned to Lahaina from his visit to Lanai. After his return he visited Wailuku, Kula, Hamakua, Haua, Uluino, Maalo, Honuaula and other places, traveling part of the time in company with Elders Rogers and Thurston.

Saturday, Dec. 2. Elder Wm. King and Joseph A. West who had left the day before arrived at Waipio, Kauai. Here Elder Rock remained studying the language, etc. Soon afterwards Elder King continued to Hilo, his field of labor.

Friday, Dec. 15. Elder Joseph A. Peck took leave of Elder Geo. Speirs and Gustaf Linn at Waipio, Hawaii, and traveled with a native about 12 miles to Honokaa, where he remained for several days. On the 18th he was visited by Elder Snider who came on a visit from Hilo, when Elder Peck accompanied him on his return, going on horseback, on the 20th. Here they found Elder Silas S. Smith Ward E. Pack and Wm. King. Bro. Peck remained at Hilo till the 23rd, when he returned to Honokaa, where he remained till the end of the year.

Saturday, Dec. 16. Under date of Dec. 16, 1854 Elder Henry P. Richards wrote as follows from Kohala:

SANDWICH ISLANDS.

Journey from G. S. L. City to the Islands—Location on Lanai of a gathering place for the natives.

Kohala, Hawaii, Dec. 16, 1854.

Dear Brother Franklin—It is with pleasure that I embrace the present opportunity of writing a few lines to you, to let you know how it is and has been with me since I left home. My health is good at present, and I can truly say that I enjoy myself first-rate, considering the circumstances that I am placed under.

I left G. S. L. City, in connexion with my brethren of the Islands Mission, also with President B. Young and company, on the 5th of May, and after a pleasant and speedy trip across the plains, we arrived at San Bernardino on the 9th of June. Here we tarried, to dispose of our property, and prepare ourselves for the remainder of our journey, &c., until the 4th of July, when we again took up our line of march westward; reached San Pedro on the 6th. Brother Pratt having gone ahead, made arrangements for our passage up the coast; accordingly on the 7th we took steam-ship, and arrived at San Francisco on the 10th. Previous to our arrival at this place, brothers Pratt and Tanner had made arrangements for the purchase of a Brig, which they intended to ply between the Islands and the Pacific coast, for the purpose of gathering the Saints, taking the Elders to and from their fields of labour, &c.; and being short of means they took what we had on hand, with the expectation of fitting her out, and taking us to the place of our destination, but in this they were disappointed; and taking all things into consideration, it was considered best to dispose of her again to the best advantage possible. While we remained there, the most of the brethren were busily employed in the harvest field and elsewhere, to obtain means to clothe themselves, and also to assist in taking them on their journey. Nine of the brethren having obtained means, (a portion of their money being refunded to them,) set sail for the Islands on the 8th of September. The rest of us remained in San Francisco until the 24th of October, when myself and six of the brethren embarked on board the ship *Ianthe*, bound for Hong Kong, *via* Honolulu, and after a pleasant though somewhat protracted voyage, we arrived at Honolulu on the 13th of November, in good health and spirits, being twenty days out. Three of the brethren were still left behind for the want of means. Just after leaving San Francisco, the passengers, knowing that we were "Mormon" missionaries, commenced upon us rough shod, upon the subject of polygamy, some of them being very bitterly opposed to our principles, but by the assistance of our heavenly Father, we were enabled to head them at every turn, and they were soon glad to let us entirely alone. We also had three Catholic priests on board, bound for the Islands, but did not have much conversation with them, as there could but one of them talk English a very little. The captain seemed to think he had got the *Jonah* on board this time, but did not go so far as to cast lots, to see which it was.

Soon after our arrival at Honolulu, the Presidency took our several cases into consideration, when brothers West, Peck, and King, and myself were appointed to go to the Island of Hawaii, the rest of the brethren were distributed on the other islands. According to our appointment, we made preparations, and took ship on the 20th of November, and arrived at this place on the 22nd, distance about 115 miles from Honolulu.

Upon landing at this place we were immediately surrounded by natives, and there not being a foreigner probably within several miles of us, there was no one that we could make any inquiry of, but some of them soon found out that we were "Mormon" missionaries, and one of them took us his hale (house) and did for us the best that he could, which was nothing to brag of, I assure you. Here we remained for two or three days, when brother R. N. Allred, who has charge of the affairs of the Church on this island, arrived. He informed us where the best places would be for us to stop while we were learning the language. It was considered best for us to separate, and be entirely alone with the natives, as we could learn the language much quicker than we could to be together; accordingly we did so, and I have been alone the most of the time since.

Since my arrival at this place, my time has been employed mostly in acquiring the language, in which I do not know but I get along as well as could be expected, and I do not intend to have many months roll round before I shall be able to talk to them in their own tongue, if the Lord will, for the longer I am with them the more I see the need, and the more I feel anxious, to be able to instruct them, not only in the principles of the Gospel, but in habits of industry, cleanliness, &c.

With regard to the affairs of the Church, my knowledge is as yet somewhat limited, but I can truly say that they are in a prosperous condition. Though the people are not just at present coming into the Church as fast as they have been some time previous, still our numbers are daily increasing. The brethren have located a place of gathering for the Saints on the Island of Lanai, and are now putting in grain, potatoes, and other things for the people to subsist upon after they are gathered together. They have a city laid off which they call the City of Joseph. The Saints here have to labour under a great disadvantage for the want of tools, which causes the work to progress rather slowly, as there can be but very few hands employed at a time in putting in seed, &c.

Perhaps you would like to know how I have lived since I came among the natives; my principal living so far has been poi, sweet potatoes, and a scant allowance of salt fish. If you would like to know what poi is—you take some flour, mix it with water until it is just thick enough to run, scald it and let it stand until it gets sour, and you will see a fac simile of poi. I have not tasted of bread or meat but two or three times, or any such things as I have been used to living upon, since I came on this island; but still I have always had a plenty, such as it is, and I hope and pray that I may always have as good.

I shall have to bring my letter to a close for want of room. I would like to to have you write to me as soon as convenient; no one knows really how to appreciate the blessing of hearing from their friends until they are left alone and have no one to converse with, as I am the most of the time. I should, also, if consistent, like to have you send me the Star, but silver and gold have I none, but such as I have give I unto thee.

Please direct to Honolulu, Oahu, in care of P. B. Lewis, and he will forward them to me.

Brother R. N. Allred arrived here the day before yesterday; his health is quite poor, he wishes a kind remembrance to you.

Please remember me kindly to brothers Grant, Kimball, Ellsworth, Young, and in fact all inquiring friends.

I am, as ever, your affectionate brother,

H. P. RICHARDS.

P.S.—You will excuse me for not paying the postage on this letter, for I have not had that much money since I came on the Islands.

H. P. R.

(Mill. Star 17:255)

Tuesday, Dec. 19. Elder James Lawson arrived at Lahaina on a visit from Molokai, having spent the night in crossing the channel between the two islands. He returned to his field of labor (Molokai) on the 27th.

Elder Allred (who had made Upolu, Hawaii, his headquarters, but had also visited other parts of the island with other Elders) left Upolu, Dec. 19th, in company with Elders Henry P. Richards, Eli Bell and John A. West and traveled to Kapaliuka. (Deck)

Wednesday, Dec. 20. Meetings were held at Kapaliuka, Hawaii, and a new meeting house which the Saints had built at that place was dedicated. A great native feast was also arranged for the occasion. The next day the party returned to Kukuiwalulua. The closing day of the year found Elders Allred, Bell, Richards and West together at Upolu, where the natives had arranged a New Years feast.

Sunday, Dec. 24. Elders John T. Caine and Edward Pantridge arrived in Honolulu per ship "Susan Abigail" enjoying tolerable good health. These were two of the remaining three missionaries, who had been called to the Hawaiian Mission at the April conference of 1854. The other man never reached the islands.

They had sailed from San Francisco Dec. 2nd. Elder Caine writes:

Foreign Correspondence.

SANDWICH ISLANDS.

Journey to the Isles—Character of the Natives—The Gathering Place—Purchase of a Vessel—Locations of the Elders—Prospects.

Honolulu, Oahu, Sandwich Isles,
April 14, 1855.

Elder James Ferguson.

Dear Brother—Feeling that a few lines from me might not be entirely uninteresting to you, I cheerfully sit down to pen you some little account of my doings since we last met, my whereabouts at present, and my prospects in the future.

The Elders for the Pacific Mission left Great Salt Lake City on the 4th and 5th of May, in company with Governor Young, and suite, who were making a visit to the southern settlements, in whose agreeable company we travelled to Cedar City, where we parted, they returning home, and we pursuing our way to the Pacific. Our company was under the charge of Elder P. P. Pratt. . . . . .

Of our detention in California suffice it to say, that we got away as fast as we obtained means. We went in three companies. I was in the last company, and left San Francisco on the 2nd December, and arrived here on the 24th, enjoying tolerably good health. The rainy season had set in when we got here, and we could scarcely leave the house for a month, for it rained more or less I believe every day.

I found that we had our fields of labour allotted to us before we arrived. I was chosen for this island, Oahu. This is the seat of Government of the natives, and also the head quarters of our mission. I first expected to go to the opposite side of the island from here to live, while I studied the language, but, as Elder B. F. Johnson, who had always done the correspondence of the mission, was about leaving for home, President Lewis counselled me to reside in or about this city, that I might be on hand to correspond, or do any other writing that might be necessary for the mission. I accordingly took up my residence with a native family about 1½ miles out of the heart of the city, and I like my location very much, it overlooks the city, harbour, and Bay—thus I have a fine view of the shipping, which are continually coming and going to and from this port. I here enjoy the mountain breeze, pure atmosphere, and good water, all of which are great requisites to health in this warm climate. I have a most magnificent shower bath, in the shape of a little waterfall, about 20 yards from the door, which luxury I indulge in generally every day. My health, generally speaking, since I left home, has been good, and at present it is excellent, never felt better in my life. My time is occupied in studying this language, visiting this people from house to house, teaching meetings, writing, &c., &c.

I have read some extracts from letters from you and Elder Dunbar in the *Deseret News*, of your preaching and baptizing. O! you are greatly blessed in being among a people who can make and your own language. I wish these people could understand me, for I long to speak to them, and tell them the things that pertain to life and salvation, but I must wait until I can learn their language, perhaps a year, before I can talk to them with satisfaction. I have not made much progress yet, it comes rather hard to me, and my field is rather [illegible] my learning [illegible], there are so many foreigners here, with whom I have to talk more or less in English, and this puts me back. If I were, as some of my brethren are, right out among the [illegible]

a white man from one mouth's end to another, I believe I could acquire it pretty fast, but I am contented where I am. There was some one wanted here, and the Presidency thought I was the one; so I am perfectly satisfied with my lot and calling.

In the future there is a great work before us. All the old Elders expect to return home after our next Conference, on the 24th July, so that we boys will have to assume the responsibility of carrying on the work. You know our youth and inexperience; pray for us, that we may have strength sufficient to the task. Some of the brethren who came here first (I mean of our company) have advanced considerably in the language, and are speaking publicly. Among these, the most forward in the language is Joseph Smith, son of Hyrum. John Young, son of Lorenzo, is the most forward on this island. They have been here I think about 7 months, and have done well for the time. Boys get it the quickest. These brethren, with several others, have been among the natives all the time.

This people resemble in many characteristics the Indians of America, but are more civilized. They are a kind-hearted, sympathetic people, but very much given to licentiousness, and its attendant evils, and are somewhat indolent and filthy. On the whole group there are about 5000 that have joined the Church, but we cannot do much with them in their present scattered condition. They are first-rate while an Elder is right in their midst, but as soon as his back is turned they are apt to indulge in their old habits, and they are so much surrounded by evil influences, that it is almost an impossibility to control them. Their only salvation lies in gathering them together, but such is their poverty at present that it would be impossible to emigrate them to America. In view of these difficulties we have appointed a temporary gathering place on a small island called Lanai, where we have procured, free of charge, to experiment on, a piece of land for four years, with the privilege, if we succeed, of renting or purchasing at the end of that time. A city has been laid out, and a farm opened, the labor being accomplished by pioneers from the different islands. Crops have been put in, and they promise to yield well this present season.

We are now negotiating the purchase of a small vessel, to ply between the islands, to carry the Elders back and forth, to take our produce from Lanai to this place and other ports to market, and to gather the people. We were very much [illegible] how to accomplish this purchase for lack of means, when brother John Young fell in with a Gentoo, on the other side of this island, [illegible] "Mormonism" to him, convinced him of its truth, and baptized him into the Church, [illegible] But true, this man was willing just such a vessel as we want, and is willing to sell half of it to the Church on reasonable terms, waiting for the money till the vessel earns it. Truly the hand of the Lord is in this matter. We have good anticipations in the future, for I firmly believe that the work is only commenced on this land.

Having written so much about myself and the work, I will tell you about some of your acquaintances of this mission, viz. M. H. Thurston [illegible] Charles Pratt [illegible] in [illegible] O. K. Walker [illegible] the Island of Lanai, [illegible] a few days ago. [illegible] Pratt [illegible] Moses [illegible] the same island. [illegible] Walker, Paul [illegible] Lanai, [illegible]

settlements, are on the Island of Hawaii, the largest of the group. They were all well and progressing finely in the language when last I heard from them. Joseph Smith, Silas Smith, brother of the Judge, Smith Thurston, W. B. Rogers, and Joseph A. Peck are on Maui. They are all well and doing well, except Peck; he has been sick for some time, and hence has not made much progress. William Clough, son of David Clough, Provo, S. E. Johnson, son of Joel, John Young, son of Lorenzo, and your humble servant are on this island, which is proud of the cognomen of Oahu. I have seen but very few of the brethren since they left me in California. But we anticipate a good time at our Conference in July, when we shall all meet for the first time on a foreign land.

I suppose you hear from home quite often. I have not had many letters. Brother Horace wrote to me when I was in California, and brother Candland since I came here. I also hear from my family every month. My last was Feb. 1st. All well, and getting along first-rate, for which I feel to thank my Father in heaven.

O! James, I long to hear from you and the other brethren with whom I have so often associated on the mimic stage and in the social circle, and my prayer continually to my Father in heaven is that we may all be preserved to meet again and enjoy each other's society in Zion's peaceful vales. Is it not indeed a blessed land, compared with what you and I see every day? Here licentiousness and other evil passions of mankind run "scot free;" in vain do the King and Parliament legislate against these corruptions, which are daily sweeping away this people. Their whole system is corruption from head to foot. As with the priest so with the people. The Calvinistic missionaries have great influence here, and the laws are the offspring of sectarian bigotry and superstition. The King and nobles are mere automatons, who jump just as the wires are pulled by able wire pullers behind the scenes, who hide their rascality under the garb of religion. But we hope for better times, for I think the popularity of these missionaries is on the wane. There are lots of Americans settling here, and the people begin to get their eyes open, and to feel the weight of the pious incubus which has crushed them for thirty years. But enough of this. I no doubt have by this time tired your patience.

Well, to draw to a close, James do write to me a good long letter, and give what news of your doings you see fit, for I am pretty much excluded here from the news of the world, and more particularly of the doings of the Church.

Give my love to President Richards, and to my old and often thought of friend, brother Dunbar. I should esteem it a great favour to receive a letter from him.

May the God of heaven bless you in all your labours, and bring you safe home to your family in the due time of the Lord, is the prayer of your old friend and brother in the New and Everlasting Covenant,

JOHN T. CAINE.

P.S.—When you write you will please pay the English and American postage, which will be 25 cents on a half ounce letter, or your letter cannot reach me. I will pay the Hawaiian postage here.

Direct—Elder John T. Caine, Honolulu, Oahu, Sandwich Islands, *via* New York and San Francisco.

Mill. Star 17:444

Monday, Dec. 25. Elder Hammond returned to Lahaina, Maui, and found Elders Karren, Green, Silas Smith and Lawson at his house.

Wednesday, Dec. 27. Mr. James Lawson, after spending several days in company with fellow-missionaries on the island of Maui (where he had gone on a visit), returned to Molokai. (Lawson)

Thursday, Dec. 26. During the last two months of the year Elder James Keeler made a tour of the branches along the northwest coast on the island of Hawaii, as far as the district of He preached in different places, his theme being mostly the gathering of the Saints to the island of Lanai.

Friday, Dec. 29. Elder Thos. B. Marsden sailed from Lahaina, Maui, for Honolulu per steamer.

Saturday, Dec. 30. Elders Francis A. Hammond and Ephraim Green sailed from Lahaina for for Lanai; arrived safely at Palawai (called by the brethren the "City of Joseph") which now contained 15 houses, all built in two rows on two streets running north and south; 15 acres of wheat had been sown; 15 new members had been added to the Church on Lanai during the last month through the labors of Kanahunahupu and Haole.

Sunday, Dec. 31. At the close of the year 1854, Philip B. Lewis still presided over the Hawaiian Mission, being assisted in his labors by 29 other Elders from Zion and many native Elders. Sister Mary J. D. Hammond, wife of Elder Francis A. Hammond, was the only lady missionary. The Elders were distributed on the different islands as follows:

On Hawaii: James Keeler (president on Hawaii), Eggerton Snyder, Silas S. Smith, George Spiers, Ward E. Pack, Henry P. Richards, Reddick N. Allred, Eli Bell and John A. West.

On Oahu: Philip B. Lewis (president of the mission), John S. Woodbury (president on the island of Oahu), Wm. W. Cluff, John R. Young, Dextus E. Johnson, John T. Caine, Benjamin L. Johnson and Thomas Warren (the two latter about to return home).

~~On Kpolu: Reddick N. Allred, Eli Bell, John A. West.~~

On Maui: Francis A. Hammond (president on the island of Maui) and his wife, Silas Smith, Joseph F. Smith, Washington D. Rogers, Joseph A. Peck and Smith B. Thurston.

On Lanai: Ephraim Green.

On Molokai: James Lawson.

On Kauai: Redden N. Allred (president on Kauai), Simpson M. Molen, Orson P. Whitney and Edward Partridge. (See Dec. 24, 1854)

Note: On the last day of the year Elder Francis A. Hammond was on route to Lanai on a visit with Ephraim Green, returning to his field of labor.

31 [illegible]

Ha[illegible]

30 [illegible]

[illegible]

Hawaii [illegible]

Kauai [illegible]

Kohala [illegible]

[illegible]

Maui [illegible]

[illegible]

Oahu [illegible]

Wednesday, Jan. 3. Elder Francis A. Hammond returned from a visit to LaMai.

Thursday, Jan. 11. Elder Reddick N. Allred sailed from Upolu, Hawaii, for Lahaina, Maui, where he arrived on the 12th. After visiting some of the branches on Maui, he embarked at Lahaina Feb. 9, 1855, for Honolulu, where he arrived the next day. About three weeks later (Feb. 26th) he sailed from Honolulu ~~for a steamer "City of Norfolk"~~ for California, ~~and after a pleasant voyage arrived in San Francisco March 18th, 1855.~~ (Allred)

Saturday, Jan. 13. Elder Francis A. Hammond left Lahaina to make a trip around the island of Maui. He visited Wailuku (where he found Silas Smith and Rogers ~~there~~), Kula (where he met Elder Joseph F. Smith, Kaupo, Kahikinui, Kipahula, Kauolua (Hana) and Hanaipapa) and returned to Lahaina Feb. 1, 1855. On this trip Elder Hammond called for volunteers to Lanai, preached, baptized and ordained several natives to the Priesthood.

Sunday, Jan. 14. Elder James Lawson held a conference at Kuliula, Molokai, and the following day at Waialua. The general and local authorities were sustained. Some natives were called to local positions and other business was attended to. The progress of the work on Molokai was somewhat slow. (Lawson)

Tuesday Jan. 16. Elders Thomas Karren and Benjamin F. Johnson, having been released from their missions in Hawaii, sailed from Honolulu per ship "Susan Abigail", homeward bound. ("Friend" p. 16)

Thursday, Jan. 18. Elder James Lawson arrived at Honolulu from Molokai. He had left that island the day before (Jan. 17th), crossing the channel to Lahaina, Maui, for the purpose of making a visit to Oahu. On his arrival at Lahaina he learned that some of the Elders had returned to America, that Bro. Allred and Keeler were about to leave and that if his own health continued poor, he was also at liberty to return. On hearing this, Elder Lawson took passage the same day on the steamer "Sea Bird" and sailed for Honolulu, where he arrived early in the morning of the 18th. Here he met, ~~Elder~~ Pres Lewis and Elder Young, Woodbury, Cain and others. Having no money with which to pay his passage to the coast, Elder Lawson sought the Lord in earnest prayer to open the way before him. In a marvellous way some white friends, non-Mormons, were moved upon to give him the money. While laboring in the mission, Elder Lawson had acquired a tolerable good knowledge of the Hawaiian language.

Monday, Jan. 29, Elder James Lawson who ~~had been~~ labored on account of ill health, had been released from his missions, with permission to return home, sailed from Honolulu in the ship "Francis Palmer". After a quick and pleasant voyage lasting 13 days he arrived in San Francisco, Cal. Feb. 11th When he landed in San Francisco his best clothes were so shabby that he could not appear respectable on the streets; but the California Saints were kind to him and gave him both clothes and money. The captain of the steamship "America" also gave him a free passage from San Francisco to San Pedro; and from the latter place a friend gave him a fee ride to Los Angeles. Thence he went to San Bernardino, from which place he drove a 4-mule team belonging to Capt. Wm. H. Hooper to Salt Lake Valley, traveling across the deserts in company with the U. S. mail. Elders Thos. Karren and Joseph who were also returning from missions to Hawaii, traveled with him from San Bernardino. Elder Lawson arrived in Salt Lake City March 29, 1855.

(Lawson)

Tuesday, Jan. 30. James Keeler, accompanied by Bros. Henry P. Richards, Edgerton Snider and Eli Bell left Laupahoehoe for Kohala. On the way they held several meetings, at which Elder Keeler preached several farewell discourses as he was about to return home from a five years mission and the native Saints also got up several feasts in his honor in the different branches which were visited As the Elders journeyed along they were joined by Bros. Geo. Spiers and Joseph A. Peck who were then living at Honokaa, and as Elder Peck's health was poor he accompanied Bro. Keeler and companions to Kohala.

Wednesday, Jan. 31. Elder James Keeler continued his labors with tolerable success on Hawaii. He was now the only one left of the first 10 Elders who arrived on the islands in December, 1850.

Friday, Feb. 2. This day was observed as a day of fasting and prayer throughout all the branches of the Hawaiian mission, in behalf of Bro. Wm. B. Rogers, who for some time past had suffered with a species of insanity. He was reported to have left his room several several times pretending that he had to do so in order to save his life, as his friends wanted to kill him. This arrangement was undoubtedly produced by too close application to study. (News 5: 69)

The following is extracted from a letter from Elder John R. Young to his father Lorenzo D. Young:

EXTRACTS

From Elder John R. Young's letter to his father, Lorenzo D. Young:—

HONOLULU, Oahu, Feb. 2, 1855.

DEAR FATHER:—It gave me great pleasure to hear that the Saints were accomplishing so much work, and that the Indians were so friendly—to sum all up together, that everything was in so flourishing a condition, at home.

Concerning myself I have been greatly blest since I left home. Even the Gentiles have been willing to administer to my wants. I feel well, and am getting along pretty well in studying the language of this people.

I am sorry to inform you that our dear brother Rogers has been for some time insane. I have not seen him myself, but have just received a letter from Elder Woodbury, stating that br. Rogers has several times left the place where he is living, as he says, to save his life, as his friends want to kill. This derangement is thought to have been produced by too close application to study. To-day is a day of general fasting and prayer throughout all the branches, that by prayer and faith we may rescue him from this dreadful evil.

The rest of the elders are well at present, and are doing well. Several of the old elders have sailed for home, and they will all be released at the conference, in July next; so we boys will have to preach, language or no language.

I am thankful that Frank and Sobieka have a chance to go to school. Tell them that they must not let a moment run to waste, but try to obtain a good education, for the day cometh when they will need it.

Please tell uncle Brigham, that I do not want he should send for me before five years—for I love this people, and they seem to love me; and I desire to do a good work among them.

Your affectionate son.

(News May 9, 1855: 69)

After his return home Elder Rogers recovered from his sickness and lived for many years in Salt Lake City, Utah. He died in Logan Jan. 14, 1913. (Deseret News of Jan. 15, 1913 p. 9.)

Tuesday, Feb. 6. Elder Francis A. Hammond embarked at Lahaina for Lanai and landed the same day at Kenele. He walked to the City of Joseph, where he found Bro. Green busy as a bee; the crops looked well, but they were partly destroyed by worms. Elder Hammond held a meeting on the 7th, when $25 was donated to help the returning Elders; he returned to Lahaina on the 8th.

Elder Joseph F. Smith (son of Hyrum Smith) wrote to his cousin Geo. A. Smith as follows:

WAILUKU, Maui, Feb. 6, 1855.

I am well, and have enjoyed myself first rate since I have been here. The climate and food, with almost everything else suits me very well, altho' it is somewhat warmer than I have been been used to.

I feel to press my way forward in the discharge of my duty at all times, for I know that I am engaged in the work of the Lord, in these the last days; and I pray continually for the spirit of my mission, and for the Spirit of the Lord to guide me in the way that I should go, and to bear me up at all times that I may not go astray.

I am progressing slowly in the native language, and I hope that ere long, by the blessings of the Lord, I shall be able to converse upon the principles of the gospel in the native tongue.

The saints are slowly increasing upon these lands, and those who have experience here, say that it is easier to baptize this people than it is taking care of them afterwards, which I think is correct, from what little experience I have.

(Original on file)

On the same date (Feb. 6th) Elder Silas Smith wrote to his cousin Geo. A. Smith as follows:

[From Silas Smith to his cousin Geo. A. Smith.]

WAILUKU, Feb. 6, 1855.

I am making some progress in the native language, but have not yet learned to preach in it, tho' perhaps before before you receive this, my voice will be heard in the congregations proclaiming the principles of truth and salvation in their own language, according to the best ability that God has given me, and with his Spirit to direct, without which I am nothing; but when his Spirit rests upon me, I fear not the face of clay, and feel that I am upheld by the faith and prayers of my brethren. This cheers me up from day to day, and I praise my Father in heaven for the blessings that he is continually bestowing upon me.

Cousin Joseph and myself have been together most of the time since we arrived here.

(Original on file) (Des. News 5: 158)

Friday, Feb. 9. Elder Redden A. Allred who had labored on Kauai since the previous July, returned to Honolulu to meet his brother Reddick N. Allred, who was about to sail for home on account of poor health. After his departure, Elder Redden A. Allred returned to Kauai and resumed his labors.

(Des. News 5: 344)

Saturday, Feb. 10. The "Deseret News" of May 9, 1855, contains the following:

Sandwich Islands.

By letters to Elder Geo. Q. Cannon from Elders F. A. Hammond and Philip B. Lewis, dated Feb. 4th and 10th, and to Elder G. P. Burnett from Elder John T. Caine, dated Feb. 6th, the work was steadily progressing on the Islands.—All the elders who were sent there by the April conference of 1854, had arrived, except Elder M. D. Merrick, who tarried in California by the counsel of Elder P. P. Pratt. They were enjoying good health and spirits, and successfully operating in their different fields of labor. Of the elders previously there, President Lewis health was rather poor, and brs. Reddick N. Allred, Keeler, and Snider were about to start for Utah on account of ill health, being counseled so to do.

(Des. News May 9, 1855 /69)

Sunday, Feb. 25. Elders Silas Smith and Wm. B. Rogers landed on Lanai, being sent there to assist Elder Green.

Monday, Feb. 16. Elder Reddick N. Allred, who had been released from his mission in Hawaii, because of poor health, sailed from Honolulu, on ~~a sailing vessel~~ the steamer "Elizabeth" bound for America. After a pleasant voyage, on which he preached "Mormonism" to his fellow-passengers, he arrived at San Francisco, Cal., Monday March 19, 1855. (Redden A. Allred's Journal)

Wednesday, Feb. 28. During January and Febraury 1855, Elder Keeler accompanied by Snider, Lin and others preached in Hokumahoe, Laupahoehoe, Mauloa, Hakalau, Makahanaloa, Wainaku, Puweau Punohai, Hokumahoe, Waikalulu, Waipio, Waimea, Makaluhea, Upolu and other places onthe island of Oahu.

Thursday, March 1. Elders James Keeler, Edgerton Snyder, and Joseph A. Peck sailed from Upolu, Kohala, on board the schooner, "Keoniana". They arrived at Hana, Maui, the next day. Here they found several of the Elders laboring on that island. Elders Snider and Peck continued the voyage on the 7th and reached ~~Upolu, Kohala, on board the schooner "Keoniana". They arrived at Hana, Maui, the next day. Here they found several of the Elders laboring on that island. Elder Snider and Peck continued the voyage on the 7th and reached~~ Honolulu on the 11th. Bro. Keeler remained a few days on Maui till the 17th, when he embarked at Lahaina on a sailing vessel, which brought him to Honolulu on the 18th.

Friday, March 2. Elder Francis A. Hammond went to Lanai; but on the voyage he came nearly being dashed to pieces on the rocks before reaching Manele. At the settlement he found Elders Green, Silas Smith and Rogers; the new reservoir was completed and the old one repaired. After holding meetings he returned to Lahaina with Elders Smith and Rogers on the 5th. Silas Smith and Rogers had labored with Bro. Green since they landed on Lanai, the 28th of February.

Wednesday, March 7. Elder Geo. Q. Cannon wrote to the editor of the "Deseret News" as follows:

SANDWICH ISLANDS MISSION.

MR. EDITOR—Dear Sir: In compliance with your request, the fulfilment of which I have long deferred, I attempt to give you a brief sketch of the situation of the Sandwich Islands Mission from its commencement up to the time of my departure for this place.

On the 11th of Oct., 1849, I left this city, in company with several others, under the direction of Elder C. C. Rich, for California, and was, while there, appointed by him along with nine others (Hiram Clark, Thos. Whittle, John Dixon, H. W. Bigler, Thomas Morris, James Keeler, James Hawkins, Wm. Farrer, and H. E. Blackwell), on a mission to the Sandwich Islands. Brother H. Clark was appointed as president of the mission.

We left San Francisco on the 22nd of Nov., 1850, and arrived at Honolulu, the capital of the Islands, on the 12th of Dec., 1850. The day after our arrival we ascended a mountain in the vicinity of the town and erected a small altar of stones, and then bowed ourselves in prayer before the Lord, dedicating those lands to him, and beseeching him to open our way as his servants in endeavoring to plant the gospel among that people. We felt the Spirit very powerfully, and realized that the Lord was pleased with us and accepted what we had done, we received the spirit of prophecy and of tongues with the interpretation, and we received the promise that we should be blessed with greater blessings than we had asked or could ask. This we afterwards proved to be a truth.

President Clark selected brother Whittle to stay with him in Honolulu, on the island of Oahu, and then selected four from the rest to go to the four principal Islands—Maui, Hawaii, Kauai and Molokai—and preside, with the others as partners. Brothers Hawkins and Blackwell went to Hawaii; brothers Dixon and Farrer to Kauai; and as brother Morris was counseled by President C. to stay in Honolulu, brother H. W. Bigler, whose partner brother Morris was, and whose field was the island of Molokai, accompanied brother Keeler and myself to our field—the island of Maui—where we landed on the 19th, one week from the time of our first landing. We were now scattered round upon the different islands, and among a people to whose language, manners, and customs, we were strangers, our means short and a poor prospect, looking at it naturally, for obtaining more. It was thought before we left California that the white population of the islands would be sufficient to occupy our attention, but we soon found, after landing, that there was too sparse a population to justify us in confining ourselves to them alone. To return without accomplishing anything we felt would be inconsistent with our character as messengers of salvation; around us lay a nation who, in our opinion, were descendants of Abraham, the friend of God, and who were groveling in darkness and in ignorance of the plan of salvation, and if we would acquire their language there was a large field of usefulness open before us. We felt by the manifestations of the Spirit to us that if we wished to be approved, this was the course for us to pursue, and we accordingly adopted it.

From the brethren on the other Islands we continued to hear of their want of success, and finally, as the prospect seemed hopeless of doing much among the whites, four of the brethren, in accordance with the counsel of brother Clark, left for San Francisco in the months of February and March, 1851, and he, himself, shortly afterwards left for Tahiti, one of the Society Islands, with the feeling that the work was done where we were; leaving five of us, brothers H. W. Bigler, Hawkins, Keeler, Farrer, and myself, to do what we could. Brother Farrer had joined us when the other brethren left as a partner for brother Bigler, and in the month of April, 1851, they left Maui, and went to Honolulu, on the island of Oahu, with the design of occupying that portion of the field.

In the course of three or four months after our landing, I was enabled to lay the principles of truth in some degree of plainness before them in their own language, and considerable interest was manifested by many in relation to it; but opposition from the missionaries and others was so very strong, and we had nothing to recommend us but the merits of the doctrines of which we were the bearers, that there were but very few who had the boldness to show a disposition to favor it. Those who harbored or countenanced us in the least, if they belonged to their church, were threatened by the missionaries with excommunication—a threat which at that time had great effect on the native mind—and if they did not belong to the church they used every other influence to intimidate, and if not intimidate, injure them. But, notwithstanding all the persecution and opposition manifested towards us, we were blessed, and in less than seven months from the time of our landing, we numbered, on the island of Maui, about two hundred, and calls for preaching on all hands.

On the 10th of August, 1851, brothers Lewis, Hammond, and Woodbury, and sisters Lewis and Hammond, arrived at Lahaina, on the island of Maui. These brethren proved a welcome accession of strength, and it gladdened our hearts to see them and hear the news they brought from Zion. In the fall of the same year brother W. J. Perkins and wife, and sister Woodbury, arrived from California; they having had to stay when the other brethren left, for want of means. Brother Hawkins, also, having been alone on the large island, Hawaii, came down about the same time to Maui, and continued to labor successfully with us there until Oct., 1853, when he was appointed to labor on the island of Oahu.

We now occupied and spread out in the field as much as our strength and opportunities afforded, warning the people, and teaching in as simple a manner as possible the principles of the gospel to us, and with considerable success, for hundreds embraced the work, and many proved useful auxiliaries to the elders in propagating the doctrines. We had abundant cause to rejoice that we had stayed and endeavored to establish the gospel there when we beheld the effect the preaching of it had, for they enjoyed the gifts and manifestations of the Spirit, especially the gift of healing, to a remarkable extent.

On the 27th of January, 1852—a little over a year from the time of our landing—I commenced the translation of the Book of Mormon, which was continued during the intervals not occupied in traveling and preaching until completed and revised ready for press. This was a work of some magnitude in that country, as the facilities for obtaining aid were not such as could be obtained in more civilized countries. The book was translated and then revised; and in the work of revision I was assisted by several intelligent natives in rendering it as consonant with the idiom of that language as possible; then recopied and subjected to another revision.

In the fall of 1852, brother W. J. Perkins and wife left for home, having been counselled to return in consequence of ill health.

In February, 1853, nine more of the brethren arrived from the valley—brothers B. F. Johnson, N. Tanner, James McBride, Ephraim Green, Thomas Karren, James Lawson, R. A. and R. N. Allred, and Egerton Snider—all of whom arrived in good health and spirits, and took hold of the work in earnest. Their assistance was much needed, as there were more calls than we could possibly fill, and they were, therefore, distributed among the several conferences to enable them more readily to acquire their language. After the arrival of these brethren we were enabled to spread out on to all the inhabited islands of the group, and occupy some small portions; and thus it has spread until there is scarcely a district in the group that has not heard the sound of "Mormonism," more or less, and our numbers have increased to upwards of 4,000. But the mere preaching of the word is not all that is needed among that people, they need continual lessons in the practical part of "Mormonism," to raise them from their present low condition to a position, to which, according to the prophecies, they have a right to aspire.

At the October Conference, 1853, measures were entered into for procuring a press and type to publish our works in the native language; and although, looking at it in some points of view, it seemed like a great undertaking among so poor a people, yet we felt sanguine that the Lord would sustain us in every effort that we might make, with an eye single to His glory, to elevate them. We also appointed a committee of brethren to make inquiries and select a portion of some one of the islands, in accordance with counsel received from President Young, as a subsidiary gathering place. The island of Lanai, a small island tolerably convenient to the two principal markets—Honolulu and Lahaina,—was selected, and a portion of it secured on favorable terms; and from letters which I have received since my departure, I learn that the work of gathering, &c., has commenced to a small extent, commensurate with the facilities which they at present possess.

In the early part of 1854, brother McBride left for San Francisco, it having been deemed wisdom for him to return in consequence of his ill health; and shortly afterwards brother Tanner left for the same place with the intention of procuring a vessel for the emigration of the native Saints, but which has since proved impracticable, as there is a strong prohibitory law which prevents the emigration of natives. Both these brethren are at present laboring assiduously in California, under brother P. P. Pratt's direction.

At a conference held in Honolulu, July 21, 1854, brothers H. W. Bigler, Hawkins, Farrer, and myself, were released from the duties of the mission, and granted the privilege of returning home. We embarked soon afterwards, and after reaching California, it was thought best by brother Parley, in consequence of the lack of means, for one of our number to return with brother C. C. Rich, and the remainder stay until spring. At the suggestion of the brethren I returned, and arrived in this city with a heart full of gratitude to God for having preserved me to be once more re-united with His people in these peaceful valleys. Although but young and inexperienced, I ever found my strength sufficient to my day, and I lacked nothing, in a temporal point of view, necessary to enable me to magnify my office and calling. The Lord [illegible] from the valley, by their correct and upright course, [illegible] a [illegible] influence there, and I [illegible] that my lot has been cast among such while absent from Zion.

Much more might be said [illegible] the habits of the people, their traditions, &c., that might be interesting; but, as I have already trespassed on your space, I shall forbear.

With continued desires for the progress and establishment of the kingdom of our God,

I remain, your brother,

GEO. Q. CANNON.

G. S. L. City, March 7, 1855.

(Des. News 5:7)

Tuesday, March 8. Elders Francis A. Hammond and Silas Smith sailed from Lahaina, Maui, for Honolulu by steamer "Kalama". They arrived at Honolulu the next day (9th) and received a hearty welcome from the brethren.

Sunday, March 11. Bro. Edgerton Snider and Joseph A. Peck arrived at Honolulu from the island of Hawaii. At Honolulu Bro. Kaneed brought seeds to plant on Lanai, mostly garden seeds, beans, potatoes, wheat, and started back on the 14th on the schooner "Ka Moi." He arrived at Lahaina late the same evening.

Elder Peck had lived at Honakaa, Hawaii, studying the language and preparing himself for actual missionary work; but as his health soon commenced to fail, he made somewhat slow progress. He was visited occasionally by other Elders, who encouraged him as well as they could, but finally he was advised by Elder James Keeler to return to Honolulu, which he did.

Saturday, March 17. James Keeler sailed from Lahaina for Oahu, on board the "Ka Moi."

Sunday, March 18. Elder James Keeler arrived at Honolulu, having sailed from Lahaina, Maui, the preceding day.

After his arrival in Honolulu in March 1845 Elder Keeler went to work for Bros. Burnham and Winchester to earn money to pay his passage to California.

Monday, March 19. Elder Edmund Snider left Honolulu, sailing for Maui.

Elder Joseph F. Smith wrote to Elder Geo. A. Smith as follows:

SANDWICH ISLANDS.

[To Elder Geo. A. Smith from Joseph, son of Hyrum Smith.]

ONAPUO, KONA, Maui, March 19, 1855.

I continually pray for the spirit of my mission, and the Spirit of the Lord to direct me in the way of truth and righteousness, and I desire an interest in the prayers of my friends, that I may ever hold out faithful to the cause of truth. I well know that I am young and inexperienced at present, therefore I wish to live humble, prayerful before the Lord, that I may ever be worthy of the blessings and love of God to protect me at all times, and I have tried to live humble before my brethren and before the Lord since I left home.

I have been blessed with health, strength, and every needful blessing, and can truly say that I have been prospered. I assure you that I am not unthankful for these blessings, and I do not forget to render thanks to the Most High for them. I have also been greatly blessed in obtaining a portion of their language, and by the blessings of the Lord I have got so that I can chat quite freely with the natives in their own tongue. I have also attempted to speak in meeting several times in the native language, and I hope that the time will be short when we can all go forth and bear a faithful testimony to this nation; and not only to this nation, but to many others.

I am happy to say that my whole soul is free to do all in my power for the advancement of this work; I feel anxious to see the cause of truth speed forth to earth's remotest bounds, and I hope that I may be an instrument in the hand of the Lord in doing much good in helping to spread his kingdom.

I frequently hear that the brethren first sent to the different islands are making fast progress in the language, and I have not heard any serious complaints of sickness or distress from any of the brethren who have arrived here. All seems to be in a prosperous condition as far as I know. Kaneohe, however, I believe that the Sandwich Islands' Mission is in a flourishing condition at present.

I have just been around the east part of the island of Maui, and on my way the Saints treated me with kindness, and informed me that now and then one comes in the church, and of course, I suppose now and then one drops off.

At one little branch on the sea-shore, called Hamuula, upwards of 40 persons have embraced the truth within the last three months, and I have not heard of any being cut off.

I feel thankful to have the counsel of those who are experienced, and I feel continually to ask an interest in the prayers of my friends and connections, and to press my way forward in the discharge of my duty. I hope that we may all be one instruments of much value in the hands of God, in helping to speed the light of truth to the lost and benighted sons and daughters of Adam, in these the last days; but most of us here are young and inexperienced, therefore pray the Lord to bless us all, day by day.

(Doctrine & Covenants 5:143)

Tuesday, March 20. Elder Francis A. Hammond left Lahaina for Lahai with the seeds which he had purchased in Honolulu. He found Elders Green and Rice at the settlement and found the crops good; the wheat stood knee deep; the brethren had planted radishes and cucumbers, beets, water melons, potatoes, etc.

Sunday, March 22. Elder Henry Richards by diligent study acquired the language so rapidly that on Sunday, March 22, 1855, he commenced to preach in native in a meeting held in his own residence at Kukuiwaluhia; he had also commenced baptizing.

Having received a message from mission headquarters, Elders Richards and Bell walked from Kohala via Waipia, Honokaa, Wiakalulu, lower to Lower Hilo, where they arrived Jan. 23, 1855, and found Elders King. The other Elders were away attending a feast in Upper Hilo; Bros. King, Richards and Bell started out Jan. 25th for Maulua, where they met Elder Keeler, Snider, Pack and Silas S. Smith, returning from the feast in Upper Hilo. Meetings were held in Maulua, Jan. 26th, and all returned to Laupahoehoe, while descending a steep pali, Bro. Snider fell and hurt his ankle.

On Sunday, March 28th, Teachers and Deacons were ordained for the Laupahoehoe branch. On that and the preceeding day several meetings were held at Laupahoehoe.

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Monday, March 23. Elder Francis M. Hammond returned to Lahaina. When at home at Lahaina he worked a good deal of his time at his shoe bench. ~~at Lahaina.~~

On the same day (March 23rd) Elder Joseph A. Peck left Honolulu for Maui. He reached Lahaina the following day. Here he remained for several days, or until April 4th, when he went to Wailuku to attend the April conference; after that the remained at Wailuku with Bro. Silas Smith to study the language; but his health again failed him.

Wednesday, March 25. Joseph A. Peck wrote to Elder John L. Smith as follows:

[illegible], March 25, 1855.

The affairs of the Church are generally very cheering, as numbers are daily added, and those who already belong are becoming [illegible] in their faith, showing by their works their readiness to assist the president in whatever measure he adopts for [illegible] on the work upon these lands.

The operations on [illegible] are very cheering indeed; the wheat, corn, potatoes, and in short everything in the vegetable [illegible] and the brethren are making a strong effort to purchase a small school [illegible] for the purpose of transporting the produce to market, and also for the better convenience of gathering the Saints.

The brethren [illegible] company with myself are generally making very rapid progress in learning the language, and [illegible] have already commenced using it [illegible] Smith and Joseph [illegible] Hatch [illegible] I understand that some of the [illegible] brethren [illegible] him. [illegible] upon this [illegible] and I believe with considerable success. One or two have also commenced labouring upon [illegible] Kaiser. [illegible] to copy the spirit of the [illegible] manifesting a strong desire to accomplish a great and honorable work.

As for [illegible], I have made but little progress as yet, my [illegible] very poor since my arrival here; [illegible] under [illegible] indisposition. But I hope and trust, through the mercies and blessings of God, to soon be able to [illegible] in the fulfilment of my mission [illegible] the blessings of [illegible] of my brethren.

(Res. News 5:143)

Saturday, April 28. Elder Joseph A. Peck, accompanied Elder Snider to the island of Lanai, crossing the channel in a whale boat. He found Elder Hammond and family and Elder Green all well. Elders Peck and Snyder remained on Lanai till May 11th, when they returned to Lahaina. The next day (May 12th) they boarded the schooner "Rialta" at Lahaina, bound for Honolulu, where they arrived on the 13th.

Sunday, March 29, Elder John A. West wrote as follows:

Bogota, Kohala, Hawaii, March 29, 1855.

On the 24th of October I set sail from San Francisco, on board the ship Lantho, in company with H. P. Richards, O. K. Whitney, W. Rogers, S. B. Thurston, W. King, and Joseph A. Peck. We had a few rather warm times on our voyage, as some would cry out, 'delusion,' but as the gentlemen in the cabin became acquainted with us they said, 'they believed us to be a fine set of boys, and that we wished to do good.' We replied that that was our intention and profession; then, after a pleasant passage we arrived at Honolulu, Nov. 12, and after spending a few days there, I sailed Nov. 20, on board the steamer Sea Bird, in company with W. King, H. P. Richards, and J. A. Peck, and after being out two days we arrived on this island.

After being alone with the natives a few days, we were met by bro. R. N. Allred, who appointed us to our several homes while studying the language. I have had the pleasure of attending many native feasts, the food consisting of poi, pig, goat, potatoes, and some fruit.

I have been greatly blessed since I left home both with health, means, and a most excellent appetite. I can eat almost anything that a native can, and am growing quite fleshy. My progress in the language of this people seems somewhat tardy, but still I have faith that, by the grace and assistance of the Spirit of the Lord, I will be able to learn it after a while.

I have been able, so far, to administer the ordinance of baptism in the native language, and can understand and talk it a little. It seems that there is great need of our learning fast, for the work will soon fall into the hands of young elders, as the others are leaving for home.

The brethren are getting along well on the island of Lanai, and have been blessed with a plentiful harvest the past season. Brother F. A. Hammond and other brethren have purchased a small schooner, for which they are to pay $1856, it is to be used in gathering the Saints, and in shipping their produce to market. The work seems to be going forward, but not without some opposition.

April 1, I am still well, and enjoying good health and spirits, as is also brother H. P. Richards, who is now with me.

Remember, bro. John, that I desire your prayers, and the prayers of all the Saints, that I may have grace according to my day, and do the will of my Father in meekness and humility.

J. A. WEST.

(DNews June 27, 1855 / 136)

Monday, March 30. 1855. Mrs. Hammond bore her husband a son named Fletcher Bartlett Hammond.

Tuesday, March 31. In latter part of March Elder Silas Smith visited the branches in Maui, preparing them for conference.

Sunday, April 1. A conference was held at Polulu, at which the different branches of the district were represented, which showed upwards of 400 members in the district of Kohala. About 18 pioneers were called to go to Lanai, to assist in establishing the place of gathering; good instructions were given. For some time previous to this conference, Elders Bell and West had labored mostly at Polulu.

Thursday, April 5. Elder Henry P. Richards left Kukuiwaipia Kohala, to visit the crater, Kilauea.

Friday, April 6. On this and the two following days a native conference was held at Wailuku, Maui. Of American Elders there were present; Francis A. Hammond, Joseph F. Smith, Washington B. Rogers, Silas Smith, Smith B. Thurston, and Joseph A. Peck. Elder Hammond presided.

According to the reports given on that occasion there were upwards of two thousand saints on the three islands, Maui, Molokai and Lanai, organized into 42 branches. The native Saints showed an unusual interest in gathering and about 150 were called to go to Lanai between the April conference and the next conference which was appointed to be held on Lanai, on the 24th of July following. Upwards of four hundred dollars were subscribed toward purchasing a vessel to transport products from place to place and also for the conveyance of the people to Lanai, and between the different islands. (Des. News 5: 174)

Bro. Poe was called to preside over Molokai. Makalii over Lanai. Bro. Napela (from Lanai) to travel with Elder Rogers, Bro. Halemanu with Bro. Silas Smith. Bro. Piopoo with Elder Thurston and Kalawaia, with Joseph F. Smith. The saints had a splendid time during conference. Bro. Joseph F. Smith, who had only been on the islands six months, spoke very fluently in the Hawaiian language at this conference.

Sunday, April 8. Elder John R. Young wrote to his father Lorenzo D. Young as follows:

Hiscoaman, Ohio, Sandwich Island,
April 8, 1855.

By the signs which appear, I should naturally suppose that something was going to turn up here with the saints before long, for the devil is got in very angry, and is beginning to stir up his imps, and to whisper all kinds of things in their ears, and it is really amusing to see the arguments that his long faced subjects. Priest [illegible] to confute the gospel of truth, but their attempts are as feeble as they are false and deceitful. The principle cry on these lands is that the Mormons are ignorant. This has been echoed from one end of this kingdom to the other. The cry is, "They have never been to high schools, nor to colleges, and therefore they are unfit to preach the Gospel." What a glorious thing it is that Peter, James, and John have made their exit, for if they lived in this 'enlightened' day, they would certainly be brought to open shame for not being better educated.

I desire to be a faithful servant to the Lord, that I may always be ready to bear a true testimony to kings, rulers, governors, and all men, perfectly fearless of the consequences. This, dear Father, is my feeling, which I hope will ever be to within my bosom, that I may walk in [illegible], fear, and trembling before my Heavenly Father, ever remembering my weakness and imperfections before Him who maketh me what I am, and to whom I owe more than life.

The Elders are all enjoying good health and spirits. The native conference, on this island, took place last week, our meeting house was crowded to overflowing. The spirit of love, peace, and union seemed to fill every [illegible], and it caused me to rejoice to hear the native Elders bear their testimony to the truth of the gospel. When I looked around upon the congregation, and saw faces beaming with love and joy toward God and their fellow [illegible], my mind reverted to the time when the [illegible] of the gospel had not sounded in their ears, [illegible] and they knew was to cheat and defraud one another, and labor to support their hireling ministers, I [illegible], surely the Lord has remembered this people in mercy.

As the older set of Elders are about to return home, the field [illegible] to babes, yet we do not feel to fear, and only as an interest in the prayers of the Saints, that [illegible] the blessing of our Heavenly Father all things will be right.

(Sen. News July 11, 1855-144)

Saturday, April 14. Elder Joseph F. Smith wrote to his counsin Geo. A. Smith as follows:

SANDWICH ISLANDS.

[From Joseph Smith to his cousin Geo. A. Smith.]

Mopio, Kula, Maui, April 14, 1855.

I am well, and enjoying myself well, for which blessing I feel grateful to my heavenly Father.

We have just held a conference on this island, and the number of saints in this conference was reported to be upwards of 2000 on the three islands, Maui, Molokai, and Lanai. The saints seemed to show an unusual spirit of gathering, and some 150 were called to go to Lanai, between now and our next conference which is to be held on that island on the 24th of July.

Four hundred dollars were subscribed towards purchasing a vessel to transport our products from place to place, and also for the conveyance of the people to Lanai.

The two cousins Silases were well the last I heard from them, and making fast progress in the language, as I believe is the case with most if not all of the brethren that came out last season.

I have been exceedingly blessed since I arrived at these lands, both in obtaining a portion of the language and in health and strength, and for these blessings I feel daily to thank my Father in heaven, for I feel that his parental care has been over me from time to time, and blessed me in all my lawful undertakings. I hope and pray that I may ever walk upright before the Lord, that he may continue his blessings unto me, that I may do a good work on these lands, for it is the desire of my heart to do the will of God.

I feel to realize more and more the duties that are devolving upon me and my mission, and I know that the devil has great power, and that he is seeking daily to overthrow the principles of truth and righteousness, therefore I find that those of us who are young have to be watchful, thoughtful, and prayerful at all times, to overcome the power and influence of the adversary, that we may not be led off by his strategems into sin and wickedness.

(Des. News 5: 174)

The same day (April 14, 1855) Elder John T. Caine, in a letter written to James Ferguson, says:

"All the old Elders expect to return home after our next conference on the 24th of July, so that we boys will have to assume the responsibility of carrying on the work. You know of our youth and inexperience; pray for us, that we may have strength sufficient for our task. ("Hill. Star" 17: 445)

Thursday, April 19. Elder Henry P. Richards and other Elders from the Valley, visited the volcano Kilauea, on the island of Hawaii.

The Millenial Star of April 21, 1855 published the following:

FOREIGN INTELLIGENCE.—*The Sandwich Islands—Place of Gathering.*—It is with much satisfaction that we received the information from the letter of Elder H. P. Richards, published in the last Number of the *Star*, that a place of gathering had been selected for the Saints of the Sandwich Islands on one of their native isles, as they are generally poor and destitute of the means of travelling any considerable distance. They are a kind and simple people, but, like many other barbarous nations, they have become still more degenerated through the licentious vices of a corrupt Christian civilisation. The great object of gathering these Saints out by themselves is to separate them as much as possible from these evil influences, and to place them where they can be taught the useful arts of life, and more fully instructed in the practice of the principles of righteousness.

(Mill. Star 17: 250)

Monday, April 26. Elder Francis A. Hammond embarked at Lahaina in a boat, together with his family for Lanai; landed the same day at Manele; where they were met by about 20 native brethren who assisted them over the mountain to the settlement of the saints, 3 miles from Manele, where a home had been prepared for Elder Hammond and family.

About this time new pioneers arrived from Maui, Molokai and other places. Bro. Snider was also there; Elder Hammond helped the brethren with their temporal labors.

Saturday, April 28. Elder Henry P. Richards returned to Kukuiwalua, Hawaii, from his visit to the crater Kilauea. He had left his place of residence at Kukuiwaluua, Kohala, to visit the crater Kilauea, in the district of Kau. As he traveled along he was joined by Elders Bell and West and some natives at Holepaloa, Elder Spiers and Linn at Waipio, Ward E. Pack at Lower Hilo and Silas S. Smith at upper Hilo (the latter had just been appointed president of Hawaii). ~~The~~ All the brethren mentioned arrived at the crater house on the 18th; they visited the crator on the 19th, started back on the 20th and arrived at Hilo on the 22nd. Where Elder Silas S. Smith stopped, while the rest of the brethren journeyed further on the 23rd; they stopped over night at Hakalah. On the 25th they passed through Puohae, where Elder King resided. The brethren stopped at these different places on returning; meetings were held frequently on the way out; several natives were baptized. Elder Richards arrived at Kukuiwalua April 28th.

Elder John R. Young journalizes as follows: "On the 30th day of April, 1855, my 18th birthday, I visited Elder Wm.W.Cluff at Laie, and spent a week with him. We received an invitation to hold meetings in a Catholic village. Taking a native Elder with us we visited the settlement and held services in the chief's large dwelling house. After singing and prayer, we invited this Elder to preach. He was a Lahaina Luna, a graduate of the Lahaina High School, and an eloquent and fluent speaker. He undertook to explain Daniel's vision, of the setting up of God's Kingdom, in the last days, and made a sad failure of it. The people hissed and groaned until he sat down.

What were we to do, Bro.Cluff read the 3rd chapter of Mathew and commented on the baptism of the Savior. While he was talking, I was earnestly praying that our visit might not be a filure. When he finished speaking, I arose and quoted the 16th verse of the 16th chapter of Mark: "He that believeth and is baptized shall be saved." I talked on hour. The spirit of the Lord rested upon me in mighty power. The hearts of the people were touched. At the close of the meeting, we walked down to the river, and I baptized 8 persons into the Church.

Previous to this, at Honolulu, I had baptized Collins H.Flanders but I looked upon these 8 souls as the first fruits given me in the ministry.

After the confirmations had been attended to, I was invited to preach the next Sunday in the Presbyterian Church at Laie, where Bro.Cluff was laboring. I accepted the invitation, and having studied hard, I went out into the woods by myself and preached until I knew a sermon by heart. On Saturday Pres. Woodbury, Elders John T.Caine and Seth E.Johnson came from Honolulu, 40 miles to attend the meeting.

On Sunday the Church was crowded to overflowing I tried to speak, but could not. There seemed a dark cloud suspended before me, and came near fainting, and had to catch hold of the pulpit to keep from falling. Turning to Pres.Woodbury I confessed that I had sinned in taking glory to myself and said if he would preach and the Lord would forgive me, I would never sin in that way again. I believe I have kept that promise.

Hawaiian Mission.

Elder John R.Young, who was appointed to preside on the island of Molokai landed on that island April 16,1856. He writes:" After being nearly a year on Oahu, I was appointed to Hilo, Hawaii, where I labored six months, under the presidency of my cousin, Henry P. Richards. I was then called to preside over the Molokai conference. I labored alone five months on that island. Here let me quote from my journal dated Wednesday, April 16,1856.

"At Lahaina,Maui,at 8 a.m.I parted with the brethren and sailed in Opuus Canoe for Molokai. Elders Richards and Cluff walked with me to the beach and waited to see me off. The wind was blowing hard from the southeast,and as soon as we passed the north end of Maui it increased to a gale.

We were carried westward beyond our proper landing, and we neared the shore of Molokai, the surf ran so high that the canoe was capsized, and I was rolled for a quarter of a mile over the coral reef, and finally reached shore half drowned, but not a bone broken. When Apostle John Taylor set me apart for my mission, he said,"You shall be cast upon the bosom of the sea; but be not afraid, for the hand of God shall be over you, and you shall return in safety to your father's home." Surely there is a spirit in man that revealeth things that are to come.

Friday, April 25, 1856, attended meeting in the Calvinist Church. Asked permission to preach, was refused.

Saturday, April 30,1856. My 19th birthday. I was alone on Molokai. ~~The~~ I started early on horseback for Kaluakoi,the place selected by the government as the prison colony for lepers. At noon, reached Paakea, and had two Irish potatoes for dinner. I crossed Kauna-Loa (high mountain) from whence I could see the islands of Maui,Lanai,and Oahu. At sundown I reached Kaluakoi,a small fishing village on a lava flat.

"In the house where I lodged, the fleas were so thick that I went out and slept on the beach, a beautiful moonlight night.

Saturday, June 21,1856. Just as the morning star made its appearance I arose and started with Bro.Luu in a whale boat for Pele Kunu (Burning Hole), where we landed at 10 a.m. I was very sick while on the water. I always suffer in these boat rides; they turn me inside out, hence I dread them.

Sunday,June 22. I obtained a private house and held two meetings

All the community attended, wondering how one who had been so short a time on the islands could talk so well in their language. I told them it was a gift from God, and not by my own wisdom.

Monday, June 23. On foot and alone I found my way over the mountain through the tangled, trailless forest to Waialua, my head-qaurters."

The above is a fair sample of my labors while on Molokai. A wave of indifference to religious matters was sweeping over the islands. It was with difficulty that I could obtain food, and several times I worked for 25¢ a day to get money to pay the postage on my letters."

Tuesday, May 1. Elder Henry P. Richards wrote to his brother Samuel W. Richards as follows:

[illegible]

[illegible] thank and praise my heavenly Father all the day long.

I have lately, in company with the foreign elders upon this island, visited the Crater, which is a little over 100 miles from this place.

I started on the 5th of April, highly enjoyed the trip, and felt amply remunerated by beholding one of the most renowned wonders of the world. It was truly a magnificent sight, and I could not refrain from entertaining a feeling of awe and reverence, while gazing upon it.

I will give you an extract or two from my journal, which, altho' very brief and imperfect, will perhaps give you a faint idea of the scene.

I need not tell you of the joy and consolation it affords me to hear from you, of your prosperity, and of the prosperity of the saints in the peaceful valleys of the mountains; these things you can imagine better than I can describe.

I see by your letter that they are making quite a stir in the valley in regard to the subject of education, forming societies, &c., &c. This I was glad to hear; for tho' I have not much use for the English language here, except by way of writing, I feel the need of it, and I think if I was there now, with what little experience I have already obtained, I should apply my mind pretty closely to study.

It is an old saying that 'learning is better than I hold' but when a person (like myself) is not troubled with elders, it comes rather binding sometimes.

In consequence of being in company with the foreign brethren for nearly a month past, I have not advanced so rapidly in the native language as I probably otherwise would have done, but still I am progressing as fast as could be expected, and such is the case with all of the brethren so far as my knowledge extends.

The work of the Lord is still rolling steadily on upon these islands. Members are being added to the church almost daily, and the saints appear to be more willing to listen to counsel the further they advance in knowledge and understanding; but take them at the best and they are indignant, degraded people, and the elders who labor among them have to exercise a great deal of patience, faith, and perseverance to make anything of them.

The gathering place upon the island of Lanai is at present in a prospering condition. The brethren were successful in raising a good crop there last season, and the saints, a great many of them, are calculating to gather there as soon as practicable.

Exertions are also being made by the brethren on the different islands to raise means for purchasing a schooner to ply around these islands, to be used in gathering the saints upon Lanai, taking produce to market, removing the elders to and from their different fields of labor, &c.

(Des. Trans. Sept. 26, 1855 - 224)

Saturday, May 5. Elder Francis A. Hammond and Ephraim Green, accompanied the native saints, who had gathered on Lanai, to the seashore, where the natives were all rebaptized and reconfirmed and those holding the Priestood wcordained to their former positions.

Hawaiian Mission.

Tuesday, May 8. Elder Joseph F. Smith wrote the following to his cousin Geo. A. Smith,

Wailuku, Maui, May 8, 1855.

Cousin George, With the greatest of pleasure I recived your kind letter of February the 28th, on the 7th. It found me well and hearty and in good spirits, I have just returned from a trip around to the different branches of the Church in my field of labor on this island. If I am not mistaken I informed you in my other letter, that we had been set apart at our April conference to take charge of the different branches of the Church on this island..

All seems to be in a prosperous condition on the islands, at present, There were some 150 called out to go to Lahai, at our last conference, and many of them have already gone and the rest are making ready to go as soon as possible. Things are reported to be splendid on Lahai. Wheat is in and past blossom; potatoes are ready for eating; corn, I suppose, is in the tassel, etc. The saints manifest a good spirit in general, although many fear and tremble when they hear the discouraging and mournful tales of distruction which awaits us, as the sectarian priests say and are continually casting into their faces to try to turn them back to their old path of distruction. I will say that the Priests, who are here take particular pains to inform those who have come into the Church that they know Joseph Smith to be a thief and a whore master and everything else that they can think of, to deceive and turn the hearts of men away from truth and lead them into distruction and misery. I have frequently heard this, from the native saints, in my short travels, and I suppose that, in many cases, if not all, when the natives back out here, are caused by this very thing. .....

The work of God is continually progressing in a slow but steady pace, on the islands, as far as my knowledge extends. The brethren are all well and in good spirits and making fast progress in the language I suppose that most, if not all of the brethren, who first came, are able to rise up and bear their testimony of the work of God in the native tongue and the gathering at Lahai seems to be uppermost in the minds of many of the saints, and then again many are backward and cold, the people are like children, almost any little story will scare them, and they are quick to forget the blessings of God, although there are some exceptions.....

I feel to rejoice from day to day. I do not feel discouraged in the least, and I will assure you that I am not ashamed of this work

for I know that it is true. Although I am young and inexperienced, I feel strong and bold, and I hope that I may ever feel so.....

I wish to live humble before God and man at all times and will endeavor at all times to live so. Give my love to the folks and accept the same yourself, As ever, Yours affectionately.

JOSEPH F. SMITH." (letter on file)

Friday, May 11. Elders Snider and Peck left Lanai for Honolulu.

Saturday, May 12. Under date of May 12, 1855, Elder Philp B. Lewis wrote from Honolulu to Elder Franklin D. Richards, in England, as follows:

SANDWICH ISLANDS.

The New Gathering Place—Good Prospects.

Honolulu, Oahu, S. I.,
May 12, 1855.

Elder F. D. Richards.

Dear Brother—Your letter and the package of *Stars*, &c., forwarded by the *Pons Adii*, have come safely to hand, all in good order. . . . . .

The books have not sold as readily as I could have wished, yet we hope eventually to dispose of them all. There are but a few persons (who read English) who care much about "Mormonism;" they have mostly come here to aggrandise themselves, and have no time to listen to the truths of heaven. . . . . .

As changes will take place in the mission after our next Conference, several of us expecting to return home, agreeable to counsel, I do not wish you to forward any more books or *Stars* at present, or until ordered by our successors.

All the Elders would like to take the *Star* regularly, but this is a hard place to get means. The native Saints are very poor, and are not able to do more than barely support themselves, hence they have not much to give to the Elders. Still, in the midst of poverty and many other embarrassments, the work has progressed, and the Elders have been faithful and rejoice exceedingly in their labours. At no time since the commencement of the mission has it been in as prosperous a condition as at present. The Saints are increasing in knowledge, in faith, and in good works; they begin to realize the magnitude of the work in which they have embarked, and are shaping their actions accordingly. They are very desirous to gather, but such is their poverty, that at present it would be impossible for them to emigrate to America, even if the laws did not prevent them from doing so. Having a desire to place them in a situation to earn means to emigrate, providing the way should open, and to get them away from the corrupt influences with which they are continually surrounded, to a place where we could control their labours, and instruct them more fully, not only in the spiritual things of the kingdom, but in temporal things also, we have selected a temporary gathering place on the Island of Lanai, (one of this group), where we have procured the use of a piece of land free of cost for four years. On this we have opened a farm, planted crops of wheat, oats, corn, potatoes, onions, beans, &c., all of which bid fair to yield good crops this season—already some wheat is ready for the sickle. This labour is performed by native pioneers from different islands of the group, one or more American Elders oversee, and direct the labour. These islands being a place of resort for whale ships, there is a great demand for produce of all kinds, hence we shall have no difficulty in finding a market for our produce. An excellent spirit prevails among the pioneers, and they are exercising a salutary influence among the inhabitants of the island (Lanai), many of whom have already joined the Church.

Our Elders are pretty well distributed over the whole group, and the natives, as well as foreigners, in all parts, are being left without excuse.

Our hands were greatly strengthened by the arrival in our midst last fall of 19 young Elders from Utah, who have taken right hold of the work, and have been and are making good progress in the native language. The voices of several have already been heard, sounding the proclamation of salvation in the Hawaiian tongue, although they have not been much over six months in the land. This causes us to rejoice, and praise our Father in heaven, and our hearts are filled with glorious anticipations in the future. When all these young men get the language, priestcraft will be made to tremble in its strongholds.

Pray for us, brother Richards, and ask the British Saints to remember us in this far off land among the degenerated children of Jacob, that our labours may be blessed in raising them from their low and degraded state, and that the day may speedily come when "the isles shall wait upon the Lord."

Your brother Henry is on the Island of Hawaii, the largest of the group, and most distant from this place. He was well, and making good proficiency in the language the last we heard from him. I immediately, on the receipt thereof, forwarded your letter to him. His package is here awaiting his order.

We hold our next General Conference at our new settlement, Island of Lanai, commencing on the 24th of July, when we shall all meet for the first time upon a foreign land.

A general time of health prevails among the brethren of the mission, as also among the Saints generally. All, with one exception, of the Elders who first came here returned home last year, and others whose health and circumstances would not permit them to remain longer, returned this spring, and several more will leave after the General Conference, so that the burthen of the mission will roll on to the young Elders who came last fall.

I have thus brokenly given you a brief account of the progress of the work on these lands, hoping that I have done no more than will be acceptable to you.

With love to yourself and those associated with you in Britain, and prayers for your prosperity in the Redeemer's cause, I remain as ever your brother and labourer in the Gospel,

PHILP B. LEWIS.

(Mill. Star 17:535)

Thursday, May 17. Being counseled to return home because of continued poor health, Elder Joseph A. Peck took passage on the barque, "A Gracia" and sailed from Honolulu May 17th, for America. After a fair passage he arrived in San Francisco, June 6, 1855. He brought with him from the islands the manuscript of Elder Geo. Q. Cannon'S translation of the Book of Mormon in the Hawaiian language.

After visiting with the California Saints a short time, Elder Peck started for the Valley over the northern route and arrived in Salt Lake City Aug. 17th. (Peck)

Wednesday, May 25. Elder John R. Young, who labored on the island of Oahu, writes under this date the following: Under date of May 25, 1855 he writes:

[illegible]

News

Friday, May 23. Elder Silas Smith wrote to his cousin Geo. A. Smith as follows:

HAWAIIAN ISLES.

[From Silas Smith to his cousin Geo. A. Smith.]

WAILUKU, May 28, 1855.

My health is good, and in fact I have not experienced a single day of ill health since leaving G. S. L. City; for this I feel thankful, and praise my heavenly Father from day to day for the blessings that he is continually bestowing upon me. I feel well, and shall [illegible] rejoice in my mission to these lands, although this people are singular in their manners and customs, and somewhat different from any people that I had ever been acquainted with.

I have been blessed with regard to obtaining a knowledge of the Hawaiian language, and am now able, by the assistance of the Spirit of the Lord, to bear my testimony in the native language. The elders of the mission are generally well and in good spirit, with the exception of J. A. Peck; his health is poor, and I suppose that he is in his way to California before this time. He left this island about one month ago for Honolulu, Oahu, expecting to return soon to Salt Lake. Of the 20 missionaries who left Utah for the islands, 19 arrived here. D. M. Merrick remained in California.

The native saints seem to feel well; many of them are gathering to Lanai, and many are preparing and seem to evince a great desire to gather to Salt Lake. They are poor and destitute, and I am of the opinion that without the assistance of means from some other source besides their own industry and economy, but few of them will ever reach the mountains of Ephraim. They have not that faculty to combine their means and bring it to bear for their benefit, which people have who have been reared in other climes and under other circumstances.

Summer and winter are alike with this people, and they have nothing to disturb them; they eat, drink, and lay down and sleep, and they are sure to carry out the principle of letting every day provide for itself.

(Des. News 5: 174)

Friday, May 30. Agreeable to counsel by Pres. Philip B. Lewis, Elder Francis A. Hammond returned to Maui May 30, 1855, for the purpose of collecting means for a vessel which was about to be purchased; Joseph F. Smith and native Elders were appointed to go around the island of Maui togather the means, as Bro. Hammond's health was not good; he spent some time at Lahaina and Wailuku.

Thursday, May 31. Four native missionaries from Lahai landed on Hawaii, ~~They were~~ having been sent to labor ~~in Hawaii~~ on that island; two of them were appointed to labor with Bro. Linn at Hamakua, and two were sent to Hilo.

Friday, June 1. Elder Redeen A. Allred left the island of Kauai to return home, leaving Elder Simpson M. Nolen in charge of the mission on that island, with Elder Edward Partridge as his assistant. Elder Allred had been advised by Pres. Lewis to make preparations to return home, as he would most likely be released at the conference appointed for July 24th. He tried to raise some means among the Saints who now numbered between seven and eight hundred on the island of Kauai, but as the saints were poor, he did not succeed. Accordingly, he came to Honolulu (agreeable to the advice of Pres. Lewis) where he sought and obtained work as a mason, in order to obtain means for his return passage. Thus he was employed till the July conference. (Des. News 5: 344)

Wednesday, June 5. A number of pioneers arrived at Lanai from Hawaii, in charge of Silas Smith, from Maui; they landed at Kohalepalawa, whence they walked over the mountain to the settlement (Lahaina)

Wednesday, June 14. Elder Francis A. Hammond returned to Lahaina from Lahaina, where he now remained for some time, working at shoemaking and other things; he went back to Maui on the 22nd.

At this time a native, Capt. Maiola, was running about a boat between Lahai and Maui.

Monday, June 23. Elders Silas S. Smith, Ward E. Fuck, Geo. Speirs, Wm. King, Henry P. Richards, John A. West, Eli Bell and Gustaf Linn sailed from Upolu, Hawaii, on a small schooner to go to Lahai for conference. They arrived at Lahaina, Maui, the next day (24th) Therethey met Elder Hammond, who had arrived from Lahai a day or two before. On the 24th Elder Hammond baptized a white man named Chas. Atkins. Next day (25th) Silas S. Smith crossed the channel to Lanai, but the other Elders went out to visit Wailuku, Kula, Huelo, Makawao and other branches on Maui, till conference; they held many many meetings. Joseph F. Smith lived at Kula at this time and Bro. Hammond at Lahaina.

Tuesday, June 28.

The following was published in the "Deseret News;"

FOREIGN CORRESPONDENCE.

G. S. L. City, June 28th, 1855.

Dear Bro. Carrington:—

By your request, I cheerfully furnish extracts from a letter which I received yesterday from my Bro. Henry P. Richards, written at Kohala, Hawaii, Sandwich Isles, March 23, 1855. Yours, &c.

S. W. RICHARDS.

"I am happy to inform you that my health and spirits are good, and I find that the farther advanced I get in the Native Language the better and more contented I feel, for I feel as though the time was drawing near when I shall by the assistance of our Heavenly Father, be enabled to do some little good among this poor degraded race of beings. No person can do much among this people unless he has a pretty good knowledge of the Language. I realize that I have been blessed thus far in my studies, for which I feel to thank my Father in Heaven all the day long, and I feel that I have a good degree of the spirit of my mission enabling me to aid me in my various duties. Situated as we are upon these Islands, we certainly need all the faith and prayers we can possibly muster to help us along. The study of this Language is certainly very dry until a person gets far enough along to be able to understand the Natives when they talk, and it takes a person with a very keen ear to distinguish one word from another when they speak. I thank the Lord that I have thus far surmounted the difficulty, so much so that yesterday, for the first time, I spoke to them a few moments in meeting in their own Tongue.

The brethren of this mission, so far as my knowledge extends, are well and making good progress in the Language, with but one or two exceptions. Bro. Joseph A. Peck, has had poor health the most of the time since he has been on this Island. He has returned to Honolulu to see if he can get something to help him. I should not be much surprised if he returns home. He has not been able to adopt the native living.

The work of the Lord upon these Islands, so far as I am acquainted, is not progressing quite as rapidly just at present as it has formerly, probably on account of so many of the former Elders, those who knew the Language, leaving for home. Several took their departure last winter, and the rest, excepting Priest Lewis, are liberated to leave right away after our next General Conference, which comes off on the 24th of July: hence you perceive it stands us in hand to be wide awake and get the Language as soon as possible, if we do not we shall labour under a disadvantage, but I know that the Lord is able to take care of his own work, therefore I have no fears.

It seems a long time, Bro. Samuel, since we have been permitted to see each other, and I look forward with joy and delight in anticipation of that day when we shall be permitted to meet again and rejoice in each others society. If we are faithful, will it not be a happy day? I write under considerable inconveniences, a table or chair being something I am almost an entire stranger to.

(Des. News 5:143)

[illegible], July 1. Elder [illegible] A. Allred wrote to Elder James McKnight as follows:

[illegible], Oahu, July 1, 1855.

I am in good health through the kindness of our Heavenly Father, and the brethren of the mission, as far as my knowledge extends, are alike favored of Him. The work is prospering here as usually in very great "revivals," but almost continual additions to our numbers; to be sure some are leaving the church, on account of the seed that was sown not taking root in good ground, and others thro' transgression are cut off, yet we are enabled by the help of our Master to keep our numbers on the increase.

I left the island of Kauai, where I had been called to labor for the last year, on the 2nd ult., and arrived here on the 5th. My object was to go to work for money to take me home this fall, as I have received instructions from President Lewis to make preparations to return immediately after our conference, which is to be held on the 24th instant. I expect by the favor of God to sail for the coast some time in August, in company with Elders [illegible] Wilcox, and perhaps Elders Green and [illegible]. Our means will be short, but we will walk in the [illegible] far, and as fast as the Lord opens it before us.

Before leaving Kauai, we baptized three foreigners—the first that have been baptized on that island. Elders Milton Whitney and Partridge are laboring on Kauai, and are enjoying themselves well. The settlement on Kauai is in a prosperous condition as near as I can learn. Our conference will be held there.

I find the Deseret News very interesting; it is like food to the starving man, full of refreshing qualities. I shall thank God for the privilege of meeting again with my beloved family and the saints at home, where I can hear the words of life, and instructions as they flow from the mouths of the Lord's anointed.

Remember me hardly to [illegible] Young and Connor, and also to Mr. Carrington [illegible] that enquire after me.

(Des. News 5: 222)

Thursday, July 5. The brig "Tarquenia" arrived at Honolulu with a company of saints on board from Australia, bound for Utah via San Pedro, Cal. The vessel came in for repairs, as she had been leaking badly for several days. After remaining in Honolulu a few days and getting repaired the ship again put to sea, but was soon obliged to return, the leak being no better. The ship was afterwards condemned and the Saints were put on shore without any remuneration whatever. At length, by combining their means, about thirty of them managed to get off; but some of them were still in Hawaii in September, 1855, among them. Fred. W. Hurst, who was appointed to labor as a missionary inthe Hawaiian Mission; his brother Chas. Clement Hurst, also remained and though a mere boy rendered the mission some service.

The company from Australia was in charge of Elder Burr Frost, assistedby Elder Paul Smith, both Utah Elders, returning from missions to Australia Bro. Owen, another returning missionary was also on board. (Keeler)

(Mill. Star 18; 43)

The two brothers Hurst remained in Hawaii til 1856, when they continued the journey to America.

Elder Francis A. Hammond returned from to Lahaina. By this time the road from the beach to the settlement had been improved, so that the cart could go from the beach to the settlement. On the same day a number of Saints arrived at Melele from the island of Hawaii.

Sunday, July 15. Elder Reddick N. Allred returned to G. S. L. City from the Sandwich Islands. The following report of his mission was published in the "Deseret News";

OUR CORRESPONDENCE.

SANDWICH ISLANDS MISSION.

Dear Br. Carrington:—

By request of the President and Historian, I submit to you a sketch of my travels while on a mission to the Pacific Isles.

I was appointed a mission to the Sandwich Islands in company with eight others, at a special conference in Great Salt Lake City, on the 27th and 28th of August 1852. I accordingly set about to get ready, and started on the 21st of October.

In this I was called to witness a scene past description, for we had watched over our little daughter (aged thirteen months) who had not been expected to live for the last two months. I bid adieu to my weeping wife as she held the dying infant upon her lap, and told her to exercise faith in the name of the Lord, for He was mighty and able to save, and I felt that I could do more to save the child by going in compliance with the call of Heaven than I could to stop at home with my family. But on the 25th my wife witnessed its departure, and she was left with two, a son and daughter.

Our company was organized at Nephi city, consisting of 34 missionaries to different nations.

We traveled thro' the settlements of the saints, exhorting them to faithfulness, and shared bountifully in their rich blessings which heaven had so much favored them with. We had a comfortable journey over the plains and arrived in San Bernardino on the 3d of Dec.; and after resting a short time with the saints, and disposing of our small property, we were enabled to take steerage on board the Bark "Freemont" for San Francisco. We sailed on the 29th of December and arrived in the city of San Francisco on the 8th of January 1853. Our sail was quite slow, and many of us experienced severe sea sickness.

Some of the Elders tarried in and about the city, while others with myself, visited the gold regions, in which time donations were made by br. John M. Horner and others until all the missions were amply supplied with means and money to take us to our different places of destination.

On the 2d of Feb. the Sandwich Islands Mission sailed on board the Ship "Huntress," James Lovelett, Commander, and the other missions sailed near the same time. We had a pleasant passage, and arrived in Honolulu on the 17th, where we found Prest. P. B. Lewis, who counseled us to stop in the city of Honolulu until he could call the Elders together from their different locations to meet in conference, and set us apart for the labor before us.

A month passed away before this was accomplished, during which time we had but little chance to put our minds to the study of the Hawaiian language; but as the city afforded a large population of our own nation, we sought to improve the time and give them faithful warning; but advertisements in the papers, printed hand bills, and private solicitations proved useless, as but few meetings were attended with any kind of interest.

The conference sent us to live with the native saints, where we could find a welcome home while taking our "graduation." On the 15th of March a number of us went to the Island of Maui, where the majority of the native saints resided. On this voyage, which lasted 36 hours, I suffered the most severe sea sickness I ever witnessed, but it soon ended on gaining the shore.

After we arrived on this Island, circumstances kept us together for some time, which greatly impeded our progress in the language.

A conference was called on the 29th of May on the island of Maui, at which time Elders and other officers were ordained, and about the same time some were ordained in Honolulu, Island of Oahu. This was the first time that native Elders were called to the ministry and set to work. Through the diligence of the Elders, foreign and native, the work spread over the Islands quite rapidly, and in Honolulu a fresh fire was kindled, and hundreds were soon baptized.

About the 1st of May the small pox broke out in the city of Honolulu and spread over the islands as fast as the gospel that had preceded it, and thousands fell victims to its grasp. The Elders, especially in Honolulu, were much exposed, as they administered successfully to saint and sinner, but in this they were strongly opposed by the "D.D's." and Doctors of Physic, and in one case while Elders Lewis and Farrer were anointing a patient, they were severely beaten by the city Police.

I was situated in a portion of the country where the disease was less fatal, and only witnessed two cases in which both were healed under our administration.

I went to the K[illegible] branch on the 1st of June, where I was to make my home, and remained until I had acquired the language so I could commence my labors in the ministry.

My first attempt to speak in public in the native tongue was in May, which was indeed a feeble effort, but by the help of the Lord I was able to assist the Elders in preaching and baptizing by the first of July, for which I felt to give God the glory, for I felt that I was then in some degree prepared to enter upon the duties of my mission—that was as I thought to instruct the ignorant native.

The Elders all met in Conference on the 6th of Oct. 1853, in the Wailuku branch, island of Maui, at which time Elder Cannon reported the progress of the translation of the Book of Mormon into the Hawaiian language, which was then ready for press; and as it was thought wisdom to print it in a press of our own, a committee was appointed to visit the islands and raise funds for the means for this purpose, and as Elder Cannon, who was presiding over the Maui conference, was one of the committee, the presidency of that conference devolved upon me. In this I felt my weakness, but the Lord and the Elders assisted me.

A committee was chosen at the same conference to search out a location for the native saints, and as Elder McBride, who was one of the committee, was sick, I was appointed to accompany them to the island of Lanai, of which we had heard a good report. We made this visit on the 20th of Oct., and found a beautiful little valley or basin, but one difficulty attended it, and that was the scarcity of water, as the island was only about seven by fourteen miles, and afforded no running streams, and only a few seeping springs.

The majority of the committee were in favor of this location, but I felt that a further search should be made, altho' I had no vote with them.

A further search was made, but not being able to obtain other lands, an arrangement was entered into for the lot of land on Lanai belonging to Haalelea, a chief who was very friendly, and who freely donated the land to the church for three or four years, that the saints might experiment upon it and pay him at the time appointed, if it should prove valuable.

It was believed that reservoirs might be made to catch water in the season of rain (which would be three or four months in the year) and thus supply the population with water.

Pioneers were sent about the first of Sept. 1854, to commence plowing, planting, building, &c., and when I left in Feb. 1855, the work was prospering—growing wheat, corn, potatoes, &c.

After I was appointed to preside over the Maui conference in 1853, I labored in conjunction with Elders Reddin A. Allred and F. A. Hammond until the 24th of July 1854, in which time many were added to the church, and some dead branches were trimmed off.

Some of the first Elders returned home from the July conference, which left our help in the native language quite limited, so that br. Reddin and I were removed from our field of labor to other portions of the vineyard where they were left without Elders having the language. He went to the island of Kauai, to the west, and I to the east 300 miles, to the island of Hawaii, where I labored until my return home.

After I had obtained the language and labored with all my strength and energy for about 18 months, I found my health fast declining from frequent colds and much preaching in the open air, and open thatched houses, which affected my lungs, and my whole system was much debilitated, which caused me to cease my labors for a season. After passing some months in this situation and only being able to preach quite seldom, President Lewis advised me to return home.

The late Elders had all arrived, and were fast improving in the Hawaiian language; at any rate the most of them were. I saw them all but four in their different locations. I will say of br. Rogers that I visited him, and he was not insane as was published in the "News," but when I saw him, he felt anxious and very much determined to fill his mission; yet there is no doubt but he acted imprudent, and gave some occasion for such rumor; but he is a good man, and will do all he can for "Mormonism."

I bade adieu to the Elders and saints, and set sail for home on the 26th of Feb. 1855, on board the Ship, "City of Norfolk." Our voyage was tedious, and very disagreeable to me as I was alone and my scanty means would not allow me other than a steerage passage, with gamblers and wicked swearing men; and what added more to my distress, I was taken with the Island fever only a week before I sailed; yet I was not idle, but advocated "Mormonism" as much as I was able, and preached once on shipboard.

I arrived in San Francisco on the 13th of March, and was happy to meet with Elder P. P. Pratt and others, who advised me to tarry with the saints in and about the city until the April conference, and take care to improve my health all I could, and he thought that some of the brethren having means and expecting to emigrate in May, would give me a passage home, as the promise of Elder O. Pratt that the Elders should return with plenty did not reach the Island Mission to a very great extent, altho' it was verified with many of other missions. The natives, altho' willing, were not able to assist us much.

Elders W[illegible] and Tanner who had been some time in the gold mines drawing their "salary" (out of the earth), gave me a passage with them, and br. Nall made me a present of a mule which greatly blessed me on my way.

We left the place of rendezvous at San Juan on the 20th of April with Capt. McBride—spent some time in San Bernardino, and arrived in Great Salt Lake City on the 13th of July, and on the 16th I went to Davis county, where I found my family and friends in the enjoyment of good health, for which blessing I felt to thank my heavenly Father.

I was made to rejoice when we met President B. Young and suite going on the 13th of July, for they gave us a hearty shake of the hand, and said we had been well reported, and we were welcomed back to the midst of the saints.

My health has greatly improved since I left the coast, and I now feel to report myself ready for duty at home or abroad.

I have enjoyed myself well with the saints since my return, and feel that here is my home.

I am as ever, yours truly,

REDDICK N. ALLRED.

(D. News 5:246)

Wm. H.

Monday, July 16. Elders Gluff and Edward Partridge arrived at Lahai from Lahaina, bringing a lot of dry goods to exchange for turkeys.

Wednesday, July 18. Elders Henry P. Richards, Jos. F. Smith, Ward E. Pack, Geo. Spiers, Eli Bell, Simpson M. Molen, John R. Young, W. B. Rogers and S. B. Thurston sailed from Lahaina, Maui, in a small whale boat for Lanai, to attended conference. They landed at Lanele, Lanai, after 8½ hours' sailing; thence they walked up the mountain to the "City of Joseph" in valley of Ephraim," where they met Elder Partridge and Cluff.

Thursday, July 19. Elders John A. West and Wm. King landed on Lahai from Lahaina; they came in a boat from Waihu and had had a very rough passage.

Friday, July 20. A number of Saints landed on Lanai from Maui, to attend the conference. Many others arrived on the 21st.

Saturday, July 21. Pres. Philip B. Lewis, Elder John T. Caine, Redden A. Allred, John S. Woodbury, Orson K. Whitney, and Sextus Johnson landed on Lanai from Oahu; they were landed from the vessel at Mahalepamoa, Lanai, from which place they walked up to the settlement.

Sunday, July 22. On this and the following day a special conference was held on Laiai, at which the American Elders counseled together in regard to the business to be presented at the approaching conference; many subjects were discussed in a most harmonious manner.

The conference unanimously sustained this transaction.

Report on Native Hymn Book submitted by Elder John S. Woodbury, accepted.

The report shows that several hymns original and selected had been compiled for that work.

Moved and carried, that Elders P. B. Lewis, E. Green, R. A. Allred, F. A. Hammond, J. S. Woodbury, and G. L. Landale be released from this mission with liberty to return home as soon as they can make the necessary arrangements.

Prest. Lewis then tendered his resignation as president of this mission. Accepted.

Prest. Lewis then nominated Elder Silas Smith as successor to the Presidency.

Moved and carried, that we accept the recommendation, and that we sustain Elder Silas Smith as our future president of this mission.

President Smith nominated Elder John T. Caine as first, and Elder Silas S. Smith, his second counselor.

The Elders were appointed to their respective fields of labor, as follows:

Lanai conference—Silas S. Smith, Prest., William King, and Ward E. Peck, assistants.

Maui conference—Joseph Smith, president, Seatus E. Johnson and Simeon M. Molen, assistants.

Hilo conference—Henry P. Richards, president, John R. Young, assistant.

Kohala conference—Edward Partridge, president, W. R. Rogers, assistant.

Oahu conference—John T. Caine, president, Orson K. Whitney, John A. West, and Wm. W. Cluff assistants.

Kauai conference—Geo. Spence, president, Smith B. Woodbury.

WEDNESDAY, 25, 9 a. m.

Singing. Prayer by Elder Silas S. Smith. Singing.

Moved and carried that Charles S. Atkins be ordained an elder and take a mission to Hilo, Hawaii, to labor under the direction of Prest. H. P. Richards.

Moved and carried that the business concerning the land for the gathering place on Lanai be left in the hands of the presidency of the mission.

Moved and carried that an English school be permanently established at the gathering place on Lanai, and that Elder Ward E. Peck take charge of the same, under the direction of the presidency.

Moved and carried that the presidency on Zion be respectfully requested to send more elders to labor in this mission.

Moved and carried that Elders Hoen and Kachimouna take a mission to Kohala, Hawaii; Elders Kaleo and Namakelele to Hilo, Hawaii; Elders Makechine and Kauihou to Kauai, and Elder Kuchachi to Molokai.

Benediction by Elder John S. Woodbury.

2 p. m.

Singing. Prayer by Elder S. S. Smith. Singing.

Moved and carried that brothers J. H. Napela, J. W. H. Kauwahi, Geo. Paynaud, and H. K. Kalohamou commence immediately to make arrangements to gather up to Zion, according to the request of Prest. B. Young.

Benediction by Prest. Lewis.

THURSDAY, 26, 9 a. m.

Singing. Prayer by Prest. Smith. Singing.

This morning was occupied in transacting business of a local nature, mostly pertaining to the gathering on Lanai.

Benediction by Elder Green.

2 p. m.

Singing. Prayer by Elder R. A. Allred. Singing.

Moved and carried that we are satisfied with the labors and congratulate the course pursued by Elder Philip B. Lewis while president of this mission, as also that of Elders E. Green, R. A. Allred, F. A. Hammond, and J. S. Woodbury, and that they return home with our confidence and respect, and our prayers for their future welfare.—Also that we recommend to the confidence and esteem of the saints in Zion, Elder Gustaff Lion, who embraced the gospel on these islands, and has labored diligently in the ministry. Carried unanimously.

Conference was then addressed by Prest. Lewis, Elders Green, Allred, Woodbury, and Hammond.

Benediction by Elder W. E. Peck.

FRIDAY, 27, 9 a. m.

Singing. Prayer by Elder F. A. Hammond. Singing.

The time was occupied by the brethren in speaking.

Benediction by Elder Joseph Smith.

2 p. m.

Singing. Prayer by Elder S. S. Smith. Singing.

Time occupied by the brethren in speaking.

Benediction by Prest. Smith.

SATURDAY, 28, 10 a. m.

Singing. Prayer by Elder John T. Caine. Singing.

Moved and carried that we use every exertion to build a house of worship in the district of Honolulu, and to repair the one at Laie.

Much good instruction was given during the occasion, and a great flow of spirit prevailed among the elders, with a fresh baptism for the Kingdom of God.

Moved and carried that this conference adjourn until the 6th of April to meet at Honolulu, or as the Presidency may point.

Benediction by Elder Silas Smith.

PHILIP B. LEWIS, } Presidents.
SILAS SMITH. }

JOHN T. CAINE, Clerk.

P.S.—Since the conference the Presidency have received from Elder Lion a letter dated in the prison, which we have translated into English, hoping as we do, his speedy release. JOHN T. CAINE, Clerk.

MINUTES

OF A GENERAL CONFERENCE OF THE SANDWICH ISLAND MISSION, OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE GATHERING PLACE, PALAWAI, ISLAND OF LANAI, COMMENCING ON TUESDAY, JULY 24, 1883.

Conference convened at 9 a. m.

Philip B. Lewis, presiding.

Present, 18 elders, 6 priests.

Prayer by Prest. Lewis.

Moved, seconded and carried, that we sustain the First Presidency and Quorum of the Twelve in the land of Zion, together with the constituted authorities of the church in all the world.

The President then called for the reports of the different conferences, which were given as follows:

Name of Conference.	By whom represented.	No. of Branches.	Missionaries from Utah.	Elders.	Priests.	Teachers.	Deacons.	Dead.	Cut off.	Added since last conference.	Total.
Oahu, Maui, Hawaii, Foreign saints.	F. A. Hammond, J. S. Woodbury, Silas S. Smith.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kauai	Geo. Paynaud	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lanai	Ward E. Peck	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kohala	Edward Partridge	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Friday, July 24. A general conference of the Sandwich Islands Mission was commenced at the gathering place Palawai, on the island of Lanai.

The conference convened at 9 a. m. under the presidency of Philip B. Lewis. Among those present were 18 Seventies and 6 Elders The first business attended to was the sustaining of the general authorities of the Church, after which reports from the different islands or conferences of the mission were given. Elder John S. Woodbury reported the Oahu conference, which consisted of 22 branches and contained 7 missionaries from Utah, 24 Elders, 33 Priests, 40 Teachers, 36 Deacons and lay members, total 874; 240 had been baptizing since the previous conference, 35 excommunicated and 7 died.

Elder Reddon M. Allred represented the Kauai conference consisting of 17 branches with a toal membership of 777, including 4 Elders from Utah, 13 native Elders, 28 Priests, 19 Teachers and 28 Deacons; 88 had been baptized since the last conference; 6 had died and 16 been excommunicated.

Elder Francis A. Hammond represented the Maui Conference, in which there were 27 branches, 7 Elders from Utah, 58 other Elders, 78 Priests, 96 Teachers, 76 Deacons lay members, total 15 had died Since the previous conference 215 had been baptized and 40 excommunicated

Elder Silas S. Smith represented the Hawaiian conference, consisting of 23 branches; 7 missionaries from Utah; 14 Elders, 31 Priests, 59 Teachers, 50 Deacons, lay members, total 910; 173 baptized, 63 excommunicated; 11 died.

The white or foreign membership, consisted of one branch and scattered members, footing up to 31 souls, including 9 Elders. There had been 7 baptized since the last conference and one excommunicated.

The whole mission represented 90 branches, 25 missionaries from Zion; 118 Elders, 170 Priests, 214 Teachers, 190 Deacons; and lay members; total 4220. There had been 723 baptisms and 155 baptisms since the previous conference and 39 had died.

The reports also showed that the saints in some places were alive to the work and progressing in faith and knowledge, while in others they were lukewarm and careless.

In the afternoon meeting, commencing at 2 p. m. Pres. Lewis reported that one half of a small vessel had been purchased for the use of the mission for the sum of $800, about half of which amount had been raised and the vessel would soon be ready for sea. The conference unanimously sustained this transaction.

Elder John S. Woodbury submitted a report on the native hymn book, which was accepted. Several original and some selected hymns had been compiled for that work.

Elders Philip B. Lewis, Ephraim Green, Reddin A. Allred, Francis A. Hammond, John S. Woodbury and G Linn, were honorably released from their labors in the Hawaiian Mission, with liberty to return home as soon as they could make the necessary arrangements.

Pres. Lewis then tendered his resignation as president of the mission, which was accepted, and nominated Elder Silas Smith as his successor in the presidentship; the nomination was accepted. Elder John T. Caine was then voted in as first and Silas S. Smith as second Counselor to Pres. Silas Smith.

The Elders were then appointed to their respective fields of labor as follows: Lanai conference; Silas S. Smith, president; Wm. King and Ward E. Pack, assistants. Maui conference; Joseph F. Smith, president; Sextus E. Johnson and Simpson M. Molen, assistants. Hilo conference (Hawaii): Henry P. Richards, president; John R. Young, assistant. Kohala conference (Hawaii); Edward Partridge, president; Washington B. Rogers, assistant. Oahu conference; John T. Caine, president; Orson K. Whitney, John A. West and Wm. W. Cluff, assistants. Kauai conference; Geo. Spiers, president; Smith B. Thurston, assistant. Molokai conference; Eli Bell, president.

(News Nov. 28, 1855: 286)

Wednesday, ~~April~~ July 25. The conference at Palawai was continued. In the forenoon meeting the following motions were made and carried: That Chas. S. Atkins be ordained an Elder and take a mission to Hilo, Hawaii, to labor under the direction of Henry P. Richards. That the business of securing the land for the gathering place on Lanai be left in the hands of the presidency of the mission. That an English school be permanently established at the gathering place on Lanai; and that Elder Ward E. Pack take charge of the same, under the direction of the president. That the presidency in Zion be respectfully requested to send more Elders to labor in this mission. That Elders Hoen and Kaohimauna take a mission to Kohala (Hawaii); Elders Kaleo and Namaiheehee to Hilo (Hawaii); Elders Makuakane and Mauihou to Kaui and Elder Kuahuali to Molokai.

In the afternoon meeting Bros. J. H. Napeli, J. W. H. Kauwahi, Geo. Raymond and H. K. Kalechano were instructed by the vote of the conference to commence making arrangements immeidately to gather up to Zion, agreeable to the request of Pres. Brigham Young.

Thursday, ~~April~~ June 26. The conference at Palawai was continued. In the afternoon meeting, the time was occupied in transacting business of a local nature, mostly pertaining to the gathering on Lanai.

In the afternoon meeting the conference voted "that we are satisfied with the labors and approbate the course pursued by Elder Philip B. Lewis while president of this mission, as also that of Elder Ephraim Green, Reddin A. Allred, Francis A. Hammond and John S. Woodbury, and that they return home with our confidence and respect and our prayers for their future welfare. Also that we commend tothe confidence and esteem of the Saints in Zion, Elder Gustaf Linn, who embraced the Gospel on these lands and has labored diligently in the ministry. The conference was then addressed by Elders Lewis, Green, Allred, Woodbury and Hammond.

Friday, ~~April~~ July 27. The conference at Pahwai was continued. The forenoon and afternoon meeting were occupied by the brethren in speaking.

Elder Ward E. Pack wrote the following:

LANAI, City of Joseph, July 27, 1855.

The blessings of health still attend me; I am blessed on the right and on the left, and feel well. I never did feel better than I have since I became an ambassador of truth and salvation to this dark and benighted generation. Through the kindness of our God they have a chance to partake of the truth, and I am counted among those worthy to publish the glad some tidings to them, for which I expect to reap a reward in due time.

Elizabeth, I assume my pen again this evening. We are at present convened in the capacity of a conference, and are transacting such business as pertains to our missions and to the salvation of this people.

Prest. P. B. Lewis expects to return home soon, and Silas Smith, of Provo city, is appointed President in his stead. John T. Caine is his first, and Silas S. Smith is his second counselor. All of the missionaries, who were laboring here previous to our arrival, are released from this mission.

We have all received our appointments to go to the different islands. My lot fell on this island, which is to be the head quarters of the mission from this time. Three others are also appointed to this place, viz: S. Smith, S. S. Smith, and Wm. King.

I am assigned to take charge of a school to teach the natives the English language, and also to teach them how to till the earth. We shall learn them English during 4 hours, and how to work during 2 hours in each day of school.

We are baptizing, more or less, all the time.

Our gathering place has not as yet flourished as we could have wished, still it is doing tolerably well. The worms destroyed the principal part of the last season's crop, but what remained done well. Wheat does well here and is a sure crop, as far as our knowledge extends. Vegetables are what the vermin destroy, but there are seasons of the year when there is no danger of losing them.

This is quite a handsome little valley, but there is very little water in the dry season. I am doing very well in the native language, and can preach some in it.

[Much obliged for the loan of this letter.—Ed. 'News.']

(Des. News Nov. 14, 1855: 286)

Saturday, July 28. The conference at Palawai was continued. It was voted that every possible exertion should be made to build meeting houses in the different conferences and to repair those already built. The conference was adjourned until April 6, 1856, to meet at such a place as the presidency might appoint. Much good instruction was given during the conference and a general spirit of union prevailed among the Elders, with a determination to roll on the kingdom of God.

Soon after the conference the presidency released Elder Egerton Snider from further duties in the mission, with the privilege of returning home, as soon as his circumstances would permit.

(Des. News 5: 304)

Monday, July 30. This day was partly spent by the brethren on Lanai in blessing each other and in setting apart the Elders who had been appointed to labor as missionaries. After this meeting all the brethren (except Silas Smith, Silas S. Smith, John T. Caine, Orson K. Whitney, Ward E. Pack, Wm. King and Gustaf Linn), took the road over the mountain to Kahavicloa, (a distance of 10 miles) on foot, their baggage having gone down in a cart to Manele.

Another account says:

Conference being over, many of the American Elders and native Saints who had attended the same separated, the former starting for their respective fields of labor to which they had been assigned. Elder Henry P. Richards left the island of Lanai, together with 10 or 12 other Elders (July 30, 1855) and sailed to Lahaina, Maui, where the Elders lingered to find opportunities to go on.

After July Elder Ward E. Pack taught school in Palanai at which he endeavored to teach the natives the English language, and also show them how to till the earth. The original plan of operation was to teach them English during four hours and how to work two hours in each school day.
(News, 5:286. Notes, A. Jenson.)

Wednesday, Aug. 1. Elders Geo. Spiers, John A. West, Wm. W. Cluff and Smith P. Thurston sailed from for Lahainaa, Maui, for Honolulu.

Thursday, Aug. 2. Bro. Linn left Lahai for Maui, where he expected to go to work a while at his trade as a carpenter.

On the same day (Aug. 2nd) Elders Eli Bell sailed from Lahaina for Malokai.

Elder Henry P. Richards wrote the following:

Foreign Correspondence.

SANDWICH ISLANDS.

Lahaina, Maunei, Sandwich Isles,
Aug. [illegible], 1855.

Beloved Brother Franklin: I am happy for the privilege which I have at this time of writing a few lines to you, although my time for writing is somewhat limited, as I expect to sail for the Island of Hawaii in a day or two, and I have a good many things to attend to before leaving this place.

Some of our brethren are expecting to sail for the coast [San Francisco] in a few days, on their way to the Valley, and inasmuch as they could take a letter and mail it at San Francisco without costing me anything, I could not bear to let the chance pass without improving it. This is the second time I have written to you since my arrival upon these lands. My reason for not writing oftener is, it has been impossible for me to get money to pay the postage with. It would be a pleasure to me to receive and answer communications from you as often as once a month, but such cannot be the case on my part, as money is entirely out of the question with me, but I will write as often as possible, and I wish you to do the same.

My health is good, and has been, with but very few exceptions, ever since I left home; and in regard to my feelings, I never felt better in the discharge of my duties than I have while I have been upon this mission, although my situation the most of the time has been a lonesome one, being alone among the natives, and not being able to talk with them. But by the assistance of our Heavenly Father, I have been enabled to obtain a portion of the native language, so much so that I have been able to speak more or less in public for several months back.

Before going any further, I will here acknowledge the receipt of your kind letter of August 18, 1854, which came to hand on the 28th of last May, also the package of books which you sent me I received but a few days ago. Your likeness I discovered to-day for the first time. It is useless for me to comment upon the satisfaction it afforded me upon receiving your present, it was quite unexpected, and I prize it very highly; also your letter, although it was but short, was truly a source of comfort and consolation to me, if it was some nine months on the way.

Our General Conference commenced here on the 24th of July, which continued some four days and a-half, during which time considerable business was done pertaining to the work of the Lord upon these lands, and we enjoyed ourselves well after being so long separated from each other. It is unnecessary for me to give you the particulars, as you will no doubt receive the minutes in full. With regard to myself I was appointed to return to the Island Hawaii, and take charge of the Hilo Conference, with the assistance of brother John Young, and some of the native Elders. This Conference takes in about one half of the Island of Hawaii. President Lewis resigned his office as President of the mission, and brother Silas Smith takes his place. Brother J. T. Caine and S. S. Smith are his Counsellors. All of the old missionaries who have been labouring here for years have been released, and will return to the Valley as soon as they can obtain the necessary outfit, consequently the responsibility of bearing off the work upon these islands rests upon us *boys*, and I assure you I feel my weakness and incompetency to perform that portion of the work which has been laid upon me, labouring among a people of another tongue, with so imperfect a knowledge of the language. Pray for me, that I may be enabled to act well my part, do honour to myself, and to the cause which I have come here to promulgate. Be assured you have my prayers continually.

The work of the Lord is still rolling on upon these islands, although a great number of the Saints are not in as lively a state as I would like to see them. A great many of them are as a native would say, *palaka loa*, they do not seem to have much spirit or energy in regard to the work. There are also some as good Saints here as there are in the world, and who live according to the best light and knowledge that they are in possession of. When the Gospel was first introduced upon these lands, the people were baptized by scores and hundreds, the Elders could hardly walk out into the street but what they would find somebody who wished to be baptized. Such is not the case at the present time. The principal labours of the Elders now seem to be to feel after those who have already been baptized, to strengthen them, and to instruct them in their temporal as well as spiritual salvation.

The work of the gathering is increasing upon the Island of Lanai, good crops were raised there last season, considering all the inconveniences the brethren were placed under, and there will undoubtedly be better raised this season. The place which has been set apart for the gathering of the Saints is a beautiful valley upon the Island of Lanai, some ten or twelve miles in circumference. The only deficiency that I know of is, there is but very little water near by. If the valley had been well supplied with water, probably the Saints would never have had the privilege of gathering there. You know the Saints, as a general thing, have to take up with places that nobody else will occupy.

I am anxious to see this work go ahead, for it is an evident fact, if the native Saints are not gathered together where they will in a measure be separated from the contaminating influences which surround them, there cannot be much made of them, and it requires a great deal of wisdom and patience to be exercised by the Elders of Israel while labouring among them, more so if possible than in labouring among more enlightened nations.

I have often thought, brother Franklin, as you remarked in your letter, if it had been all right, it would have seemed good if our lots could have been cast together, or where we could have seen each other occasionally, but inasmuch as such was not the case, I have not felt to complain about it, it is all right, although I have felt sometimes that it would, perhaps, have been more of a benefit to me hereafter if I had been sent to some country where I could have used my own language, for in that I do not consider that I am gaining much. But it matters not to me where I am, or what I am doing, so long as I am in the line of my duty, and doing what I am told to do by those who have the right to dictate. I do not regret my situation for one moment, and if I was to return home now, I think I have already learned some lessons that will probably be a benefit to me in time to come, at least I think I would know a little better how to appreciate the blessings which I enjoy while at home, among the Saints in the Valleys of the Mountains—blessings which young men, who like myself have been raised with the Church, know but little how to appreciate.

Since my arrival upon these lands, I have visited some curiosities, one of which is the Lualpele or Crater upon the Island of Hawaii. You probably saw brother

George Cannon's description of it in the *Deseret News*, therefore I will say but little about it. It was, however, in a much more lively state when I saw it, than it was at the time brother Cannon visited it. It was truly a sight awfully grand to behold.

I shall have to draw to a close for the present. Please excuse the scrawl, for I have written it in haste. Please afford me a kind remembrance to brothers Grant, Kimball, Ellsworth, cousins William and Joseph Young, brothers Ferguson, Wheelock, and in fact all inquiring friends, and may God our Heavenly Father bless and prosper you in all the various and arduous duties which you may have to perform, and permit us to meet together again in the Valley of the Mountains, when our work shall be accomplished abroad, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

P.S.—Cousin John Young is with me at present, and wishes a kind remembrance to you. Also brother O. K. Whitney, de-

(Mill. Star 17:766)

Sunday, Aug. 5. [illegible] Desmond, Silas Smith, John T. Caine and Orson K. Whitney [illegible] for Lanai, Maui, they landed at Lahaina the following day in the morning; there they found Jos. F. Smith, Richards, Pattridge, Rogers, Young and Linn waiting for opportunites to go to their respective fields of labor.

Elder Henry W. Bigler wrote the following report of his recent mission to Hawaii:

SANDWICH ISLANDS MISSION.

G. S. L. City, Aug. 5, 1855.

EDITOR OF THE NEWS—SIR,—

At the request of the Historian, I submit the following short sketch of my mission to the Sandwich Islands; and if you think proper, you may insert it in your columns.

I left this place in company with br. Keeler and others on the 11th of Oct. 1850, for California. On arriving at Utah Fort, (now Provo) we [illegible] company with a number who were on their way to the land of gold; here we organized ourselves, making br. J. M. Blake our captain until we could overtake Elder Charles C. Rich, who was a short distance in our advance.

I arrived in the mining [illegible] about the first of March, and labored faithfully for the [illegible] pieces until the 15th of October, 1850; and on the 19th, bid farewell to "old Stapjack bar" in company with 9 others, bound for the Sandwich Islands to preach the gospel, being set apart for that purpose by Elder C. C. Rich.

On the 12th of D[illegible] we landed in Honolulu, the seat of government [illegible] lian nation, not a single soul of us understo[illegible] word of the language.—The day after we [illegible] shed our bodies in pure water, went on to a [illegible] ain overlooking the town and shipping, gathered [illegible] a stone, erected a small altar, sung a hymn, and all bowed down, being agreed beforehand what we should ask for.

The Spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues, and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfilment of this, in one year from that day, between four and five hundred natives had been baptized.

Some of the elders got the language, and in three or four months were preaching and baptizing. As for myself, it took me nearly two years to acquire the language so as to preach in public. However, I felt that the Lord was with me, and at no time did I feel to falter in my endeavors.

I was on the Islands three years and seven months, and was instrumental in the hands of God in bringing many of the islanders to a knowledge of the truth; for which I feel thankful, and rejoice that I was sent on that mission. In fact I never felt sorry even while there, altho' sometimes I felt lonesome and almost discouraged.

The natives are a kind-hearted people, and will do all they can to make you comfortable; will give the last mouthful of food, and the best and only bed; and if your legs are weary thro' walking, they will lomi (rub) them and take the soreness out.

We made our homes wholly with the natives, living on their diet, which was principally poi and fish, sometimes dog. The poi is made from the kalo root, baked under ground and mashed on a large wooden platter with a stone pestle, and is mixed in water until a thick paste is formed, and is sometimes eaten in a sweet state, but generally put aside until it ferments, in which condition it is preferred and is eaten with the fingers.

They have many traditions, and some of them seem to have some foundation. They say they had a flood, and a native was swallowed by a large fish as Jonah was.—They had their cities of refuge for the shedder of blood to flee to; offered sacrifices to their gods; the shark, the volcano on Hawaii, a dog, and hog were all worshipped; almost every family had its own god, even if it was made of wood or stone. They had their prophets, and their priesthood descended from father to son.

I have talked with several, who affirm that they have conversed with the voices of their dead friends, and they tell them that their spirits, and all the spirits of their dead are here in this world, that there are myriads of them living in the air.

One native told me that there was once a man living among them who had been dead, and he reported that all the dead were still on the earth, living on fruits that grow on trees, and generally seemed to enjoy themselves well. The country was level, except two little hills, but there was no sea in that country, and yet he affirmed that it was identically these islands. He said the reason why he came back was, the people would not let him stay, but drove him back into the body.

They affirm that there is no such horrible place as a pit of fire and brimstone for the wicked, as they are taught by the gentile missionaries.

It is a common thing among the natives, both men and women, when about to be overtaken in a shower of rain, to divest themselves of nearly every garment and tie up their clothing to keep them from getting wet.

Their skin is dark, like the Indians of these mountains, but better featured, and many are smart and highly educated; clean in their person and dress. Many are rich, and live in fine houses built either of wood or coral, well painted, and furnished with the best of household furniture.

In July 1851, at a general conference held in Honolulu, Elders Cannon, Farrer, Hawkins and myself were released from our missions, and about the 13th of August, arrived at San Francisco, Cal., where, from want of means to come home, I was compelled to labor with my hands until 23d of April last, when I left in a company of saints organized by Elder Parley P. Pratt for this place, under the presidency of Elder W. McBride, who acted as a friend and brother.

We arrived on the 21st of July, all in good health and spirits; and I feel to praise the Lord God of Israel for his mercies and goodness unto me, in bringing me safely back to my friends and brethren in these peaceful valleys of the mountains—my lovely mountain home."

H. W. BIGLER.

(Des. News Aug. 22, 1855)

Monday, Aug. 6. Elder Francis A. Hammond, Silas Smith, John T. Caine, Orson K. Whitney arrived at Lahaina from Lahai and on the same day Pres. Silas Smith, John T. Caine, Orson K. Whitney, Edgerton Snider and Francis A. Hammond set sail from Lahaina on on the "Ka Moi" for Honolulu, where they arrived the following morning (Aug. 7th). Here they found a company of Saints from Australia under the direction of Burr Frost, the brig that had brought them to Hawaii, had been condemned and the emigrants were now making arrangements to procure passage on some other vessel. Considerable dissatisfaction prevailed among them. At this time Elder Green Allred and Keeler were working for means to take them to the coast.

Friday, Aug. 10. At a council meeting held at Honolulu Elders Silas Smith, John T. Caine and Francis A. Hammond were appointed to negotiate with Kaalelea for his land on Lanai.

Elder Silas Smith wrote the following:

" Honolulu, O'ahu, Aug. 10, 1855.

Cousin Geo. A. Smith, Dear Sir: Our annual conference convened on the 24th of July last; all the Elders from Utah were present, except Bros. Snider and Keller, who were necessarily absent. We had a first rate time; union was in our midst and every heart seemed filled with the Holy Spirit; all seemed to be determined to roll on the cause of God on these lands. The Elders of the mission that were laboring here previous to our arrival were released from the mission and are expecting to sail for the coast as soon as an opportunity presents. The native saints seem to be somewhat dilatory at the present, although some of them are active and alive to the course of truth; They seem to evince a great desire to gather to Utah. The Elders of the mission are generally well and many of those last arrivd are speaking the native language fluently. As for myself I feel well and shall ever feel to rejoice in my mission to these lands, and shall ever look upon it as a bright speck in the history of my life. The climate is warm and to some is quite unhealthy, but my health (so far) has been as good as it ever was in any prt of my life.....

The natives are continually talking to me while I am writing, and it is quite difficult to talk in one language and write in another, at the same time. There are a company of saints from Australia here; they came here some four weeks ago, in distress, their vessel having sprung a leak and was near being engulped before they reached the shore. The vessel was condemned and sold. The consequence is that some of the brethren are obliged to remain here for the want of means to pay their passage to the coast. The remainder sail today.

Your Cousin, SILAS SMITH. (Letter on file)

Saturday, Aug. 11. Elder Francis A. Hammond paid $40 to Wm. Waddle on a note for $93, in pay for a boat brought for the mission.

Monday, Aug. 13. Elder Burr Frost and company sailed from Honolulu for San Francisco per schonner "Willimatu"; and Elder Woodbury took cabin passage in the same vessel; this cost him $50; the others paid $23 each for steerage passage. Bro. Geo. Spiers and Thurston on the same vessel for Kauai, their appointed field of labor. Bros. Caine and Hammond called on Kaalelea on the 13th and urged him to secure the saints their privileges after the four years were up which he had agreed for them to occupy the land rent free, but he acted obstinate and would not promise anything. A number of other interviews we also unavailing; but finally concluded a lease on Aug. 24, 1855, to

Tuesday, Aug. 14. Elders Edward Partridge, Henry P. Richards Joseph Young and Bros. Chas. Atkins sailed from Lahaina on the schooner "Maria" for Koaihai, Hawaii, where all landed the next day (Aug. 15th), except Elder Rogers who went on to Upolu. From Koaihai the other Elders walked to Waimea on the 16th, where they separated, Elder Partridge going to Kohala and Elders Young and Richards and Atkins to Hilo. Traveling via Honokaa and Makehanalea they arrived at Hilo on the 21st, having held several meetings on the way.

Wednesday, Aug. 15. Pres. Silas Smith and Elders Caine, Cluff and West cast out from Honolulu for Koolau; Cluff and West to repair to their fields of labor, Bro. Caine to return as soon as possible and Bro. Smith to remain among the natives to pursue his study of the language. Bro. Caine returned to Honolulu on the 17th.

Sunday, Aug. 19. At a meeting of whites held in Honolulu, a branch, numbering some 50 members was organized at that place; it included ex-missionaries and all who were detained at Honolulu for want of means. Orson K. Whitney was chosen President with Winchester and Francis Evans, counselors.

(Hammond.)

Friday, Aug. 24. Elder Francis A. Hammond and John T. Caine concluded a lease with Kaaleda to the effect that the brethren should have the use of the land on Lanai for nothing till Jan. 1, 1888, after which they pay $175 per year for 15 years at the expiration of that time the improvements to go with the land.

Sunday, Aug. 26. Elders Henry P. Richards and John R. Young held a meeting of the Puuela branch, Hilo, Elder Paahao, an Elder who had presided over the Puuela branch, was released from his position for adultery, gambling, etc. He was engaged and forbid meetings an Elders in his home; he was cutt off the Church. Awahua was made president in his stead. On the 30th Elders Richards and Young walked to Lakahaualoa, fording the Honolii river with difficulty.

(Richards)

Monday, Aug. 27. Pres. Silas Smith, Elders Hammond and Bro. F. W. Hurst sailed from Honolulu on board the "Ka Moi" for Lahaina, where they arrived after an unpleasant passage on the 29th; on the 30th they continued the voyage to Lanai, where Elder Hammond made the necessary preparations for moving his family back to Lahaina.

Elder James Hawkins wrote the following report of his recent mission to the Hawaiian Islands.

SANDWICH ISLANDS MISSION.

G. S. L. City, Aug. 27, 1855.

EDITOR OF THE DESERET NEWS:—SIR:—

I left this city on the 31st day of Nov. 1849, with Messrs. Pomeroy and [illegible] and arrived at Wahoo, [illegible] on the 18th day of Feb. 1850. [illegible] the train and travelled about 600 miles up the Platte River, living on muskrats, dried meat and sage root.

Found Elder [illegible] at Wahoo. He was kind unto us and directed us to [illegible] who had accompanied him out.

After working in the mines until Oct. 1th, 1850, we left for the above named islands to perform a mission appointed us by President C. C. Rich. We had a pleasant but slow passage of 20 days. The voyage is frequently made in ten or 12; the distance is about 2,500.

We arrived at the port of Honolulu on the 12th day of Dec. 1850. On the 13th, after washing our bodies in pure water, we [illegible] on the height of about 100 feet, and formed a suitable place to tender our heartfelt thanks to Almighty God for his preservation over us while on the mighty deep, for surely it did appear that by his power we were saved from a watery grave; for on the first night, while trying to sail our way out of the harbor, we got into breakers which struck the vessel two very heavy blows and broke one of the rudder ropes while we were in the midst of rocks, shoals, &c.

It was a very dark night, and the captain told his wife that he thought it was all over; but we had no fears; our confidence was that the Lord would take care of us while on his business.

Before leaving, we agreed what to pray for. Our main petition was that the influence that then held the people in bondage might become powerless, and that the gospel of life and salvation might find its way to the hearts of that people.

In a few months' time, some of us were able to bear our testimony to the truth of Mormonism, and others to preach as charity [illegible] in their own tongues, and in the short time of one year we baptized from 400 to 500 persons, and many of those could bear testimony that they knew for themselves that the work was of God.

In the commencement we had to endure some hardships, for at times we had not much even of native fare.

The work has gone on steadily ever since it began.—Some 4,000 were baptized during our sojourn there, and two companies of Elders arrived, four in the first and nine in the second; and twenty more were on their way as we left.

I resided on the islands three years and seven months, and was away from home five years, 7 months and 10 days.

There are 11 islands in the group; 5 are large, and appear to have been formerly densely populated. The next three are small, and on the largest one of them, the elders are establishing a gathering place for the native Saints.

[illegible] rocks. The islands [illegible] 29 degrees [illegible] and 150 [illegible] made.

[illegible] very similar [illegible] strikes.

[illegible] of [illegible] and very good range.

The climate is [illegible] weather in winter, and for miles [illegible] the [illegible] of [illegible]; the land [illegible] of hot [illegible], as [illegible] and it is almost impossible [illegible] on them.

The [illegible] land, and some lands [illegible] and [illegible] is in fact most of it is raised by [illegible] water. The natives have to expose themselves very much in raising it, as they have to stand in water and [illegible] knee deep, and sometimes deeper, for days together.

Sweet potatoes are the staple commodity in dry parts of the country; they are [illegible] that, when sour and fermented, they [illegible] well [illegible] fresh. Irish potatoes grow almost spontaneously. Wheat, oats, corn, &c., do well, also melons, squashes, &c. Oranges, bananas, [illegible] and pineapples do well when taken care of; [illegible] in the mountains. There are some very large sugar plantations, and much good land is made. Indigo grows in large quantities, and is fast overrunning the pasture land.

The natives cook everything under ground, (except fish, which they broil on the coals) sometimes wrapped in leaves and sometimes not. They dress and cook pigs in the following manner:—They first tie up the pig's mouth, which soon smothers it; they then singe off the bristles, and, after rubbing and washing it, they open and clean it, and put hot stones in the inside, and lay the pig on hot stones and cover all over with leaves, leaving a small hole in the center thro' which they pour water, which soon becomes steam; the oven is then closed up quite tight. In one hour, if managed well, the meat is cooked.

I felt well, as a general thing, and felt much interested in trying to enlighten and bring that people to a knowledge of the plan of salvation.

Many of them had adopted the system of spiritualizing the Bible, which made it almost as bad as tho' it had never been taken in their midst. Only in the word of God was made of none effect by those who had been taught in that way; but by the blessings of Heaven we have been enabled I hope, to lay a foundation that will never be overthrown.

May the blessings of God our heavenly Father, be with them and us, is my prayer in the name of Jesus Christ:—Amen.

JAMES HAWKINS.

(Des. News Sept. 17, 1855: 254)

Thursday, Aug. 30. Elders Reddin A. Allred, James Keeler and Ephraim Green sailed from Honolulu on board the bark "Yankee". to return home. After a fine passage of 17 days they arrived in San Francisco, Cal., Sept. 16, 1855, where they found Elders Geo . Q. Cannon, Joseph Bull and Matthew Wilkie engaged in printing the Book of Mormon in the Hawaiian language.

(Des. News 5: 344)

Sunday, Sept. 2. Elders Henry P. Richards and John R. Young held meetings at Makahauloa, Hawaii, and reorganized the branch at that place, where meetings were held Sunday, Sepp. 2, 1855, and the branch reorganized with Komauoha as president. Nearly all the former officers of the branch had migrated to Lanai, including the president; the Elders returned to Hilo on Sept. 3rd. On Sunday, Sept. 9th, Elder Richards met with the Maulua branch, 20 miles from Hilo.

Elder Atkins, who was sick, labored with Elder Richards and Young till Sept. 10th, when he sailed from Hilo for ~~Maui~~ Maui before going, he stole a watch from Bro. Richards. Elders Richards and Young labored in the branches, setting things in order. Bro. Keawe presided at this time over the ~~Honsma~~ Honomu branch; also a branch at Hakalau, 7 miles from Makahanaloa, also one at Waiakea, near Hilo. (Richards)

Tuesday, Sept. 4. Elder Wm. King sailed from Lahaina with a flow
for Lanai.

Monday, Sept. 3. Having made the necessary preparation for moving back to Lahaina, Maui, Elder Francis A. Hammond took an affectionate leave of the saints at Palawai, Lanai, and crossed the channel with their effects in two boats; they located once more in their former home which they repaired for use, and Bro. Hammond took a hold of shoemaking with a view to earn means for returning home.

Elder Edward Partridge wrote to Elder Wilford Woodruff as follows:

KOHALA, Hawaii, Sept. 3, 1855.

I am obliged to endure some things on these Islands that are not very agreeable at times, but I feel to be resigned to my lot, and to endeavor to discharge the duties which have been placed upon me, in the best manner that the ability which God has given me will permit.

I have ever been glad that I was called to this mission. I have never felt sorry for a moment, for I believe, if I continue faithful, it will prove a blessing to me. It is truly a good school, for although I have not yet learned much, still what I have learned is worth more to me than gold.

Before I started on this mission I hardly knew whether I was a Mormon or not, having been born among the Saints, and having seen and heard but little else than Mormons and Mormonism. But when I got out among people who deride us and our religion, who care for nothing beyond this life and the enjoyments thereof, and who turn a deaf ear to things pertaining to their future welfare, I began to realize that I was not one of them, and that my interests were not in anywise coincided with theirs.

When I hear any one speak disrespectfully of Joseph Smith, Brigham Young, or the Mormons, I find that there is a little of the so called Mormonism slumbering in my bosom, which was born there, and it does not take much to wake it up.

The work on these islands at present is not so flourishing as it has been; I think the time is past with regard to baptisms rapidly. If we can keep what we already have, we shall do extremely well. I have all that I can possibly attend to in traveling among the different branches contained in this conference, instructing and strengthening them the best I can, with the knowledge I have of the language.

This is a singular people, and a person needs to use all the wisdom and forbearance that he is in possession of, in order to get along well with them and keep them awake to a sense of their duties, for they are very apt to go to sleep. They are very fond of the marvelous, and if they can hear of wonders and strange things they will be extremely interested; but I am not calculated to tell many wonderful things. I endeavor to tell them what I consider more particularly concerns them at the present time.

Our next conference will be on the 6th of April; until then I shall labor on this island, which is as large as all the rest in the group. The volcano is about a hundred miles from this place, and we can see the light of it at night.

I believe that the elders are all doing well, that is, the best that they can, with the little experience which they have. They have generally made good progress in acquiring the language, and are now teaching the natives those things pertaining to their present as well as future welfare.

I long to see the saints gathered out from the influences which have surrounded them, for in their present scattered condition it seems a difficult task to do much more with them than to keep them alive.

Br. Washington P. Rogers wishes to be remembered to you. He labors in this conference.

(Deseret News 5: 350)

Tuesday, Sept. 4. Elder Wm. King sailed from Lahaina with a plow for Lanai.

Thursday, Sept. 6. Under this date Elder Silas S. Smith wrote the following:

"Island of Lanai, Sandwich Islands, Sept. 6, 1855.

Respected Cousin Geo. A. Smith, Your welcome and interesting letter of June 29th, came duly to hand by the last mail, and as an opportunity presents I hasten to drop you a few lines by return of mail. This leaves me in the enjoyment of good health and spirits which blessings have attended me ever since I started from the home of the saints in the valleys of the mountains.

The work of the Lord continues steadily to gain ground upon these dark and benighted isles and the native saints are increasing in faith and good works. As far as proselyting is concerned the work does not roll on with that acceleration that it did at first; but those who now embrace the gospel come in understandingly and for the love of the truth and will be more apt to stand approved, should perilous times arise in our midst. At our conference held on the 8th of July,

there were 4148 saints represented, showing an increase of near 200 the last year. Our gathering place on this island presents a healthy and flourishing appearance and will, I believe, be the means in a great measure of laying a foundation to raise this people from the degredation into which they have fallen, and of eradicating from their minds the superstitious notions of their fathers to which they strongly adhere and persist in their pagan notions, and ancient customs of worshipping idols, is about the hardest thing there is to eradicate from their minds.

The brethren of the mission are all in good health and spirits, the most if not all of those who lately arrived are speaking the native language more or less, some are pretty well advanced, while others are yet somewhat backward. We find plenty to do to keep us busy all the time.....

I feel that we have been greatly blessed as a company since we started from our homes, and I trust through our faithfulness that the Lord will continue to bless and strengthen us.

Your Cousin and brother in the covenant of peace,

SILAS S. SMITH. (Letter on file)

About this time Elder Philip B. Lewis sailed from Honolulu as a passenger on the ship "Francis Palmer", homeward bound. ("Friend", p. 72)

Tuesday, Sept. 11. The following was published in the "Deseret News:"

LETTERS' CORRESPONDENCE.

HISTORY OF AN IMAGE.

[illegible] Sept. 11, 1855.

PRESIDENT BRIGHAM YOUNG:—

I have [illegible] possession [illegible] history of a wooden image [illegible] Mr. J. W. H. [illegible] on the [illegible] Islands. The [illegible] was [illegible] to me at San Francisco [illegible] at your service, together with its translation into English.

Your brother in the gospel of Christ,

WILLIAM FARRER.

[Translation.]

A HISTORY OF A WOODEN IMAGE CALLED KANEKAULANAKILA, AND KALIAKIPOA IS ANOTHER NAME.

THE TIME IT WAS FOUND.

This wooden Image is very old, and has been kept and worshipped by my ancestors for perhaps a hundred generations. It is a powerful god (say they).

According to the ancient traditions, this tree came from a foreign country and stood on Mauaulea (a mountain) on Molokai; there were no trees at that place before this time, and when the people of Molokai arose in the morning they saw this tree growing at the place where no tree grew before; it was a large tree and tall; there were also some other trees growing beside it.

In a dream a certain man by the name of Paunui was commanded to go and cut that tree down, and keep it as

(Continued on page 238.)

means to enrich himself; it was the spirit of that god who commanded him to do so.

At this time there was no axe on these islands; a stone was the axe, and it was with this it was cut; and hence its name, "Kalaipahoa," because it was with a stone pahoa (or axe) it was cut.

When Paunui became in possession of that tree, his fame soon spread abroad, and he became a great man and very rich, and that tree became noted, and therefore the place where it grew was much sought for, and all its roots and branches and also the other trees, were dug up and carried away and worshipped. And this tree was cut into many pieces, some larger and some smaller, and none but the high chiefs and priests became in possession of the same up to the present time; and this Image which I send I inherited from my father, because my forefathers were priests.

THE MANNER OF WORSHIP.

The priests were a separate people and did not attend to the worshipping and sacrificing to this wooden god; they were spokesmen, or persons who conversed with the god when he rested on some man, or by vision or dream. But there were also other persons, called overseers or guardians of the gods, who looked after the gods and sacrificed constantly the food morning and evening, and the food of the god was put into a certain vessel called the "Kahanui" and in there was red fish and food and hulu-hula awa. (The awa is a root from which the natives used to make a kind of liquor.) This food however was not eaten by the god, neither was it believed the god was able to eat it, but was merely said to be given to him. This

[illegible] "Ka Mawe-ing," the real eating, was different when [illegible] the same man.

The [illegible] "Kane" (maiki) he was not [illegible] on the people by their being [illegible] to him, because at a certain time [illegible] and dwelt with a body like unto man, [illegible] people.

[illegible] of the god Kane, but he was not [illegible], but it was the same as an image to look at [illegible] also [illegible] them in mind that he would [illegible] the person who kept his image to show the [illegible] of his worshippers.

They [illegible] that the image would at any time [illegible] they [illegible] understood the word could not speak. [illegible] were many images carved out of this tree, [illegible] as Kaelaiki, but were also called [illegible] gods; the original name of all of which was Kane.

[illegible] consecrations at all times, with all the [illegible] and [illegible] were all done in the name of Kane Kaulanakila.

Kane Kaulanakila was the great god of these Islands, and this image was his wooden body; there were also some [illegible] of stone called Pohaku-kane (stone of Kane); these were all over these Islands. And if any were sick they went to the stone of Kane and there worshipped Kane Kaulanakila, and the sick would be healed, because the people believed that Kane Kaulanakila would come to that place; there was also a water called the healing water of Kaulanakila; it was spring water poured into a bottle (a gourd used for a bottle) and consecrated.

When this wooden image was made to make manifest their worshipping Kane, they killed a hog and took the nose of the hog and the melt, and awa (a native liquor) and consecrated and mixed all together and rubbed over the image; this was called "anointing," and thus they did every month till the days of Hua and Kane, chiefs of the Islands.

There are many traditions respecting Kane which are not written here, but I shall only write a little more concerning this image.

RESPECTING THE MANNER THEY USED TO DO WITH THIS IMAGE.

This wood is a poison wood, and if it be scraped and given to man or beast, they will die; and this is one reason it was kept by the chiefs of the Hawaiian Islands in order to give to other chiefs.

If it was scraped with the opihi, (a small shell fish) this god would frequently fly as a fire in the night, and was called a flying god. The people of Hawaii knew when they saw him flying that the wooden god was being scraped. These things are perhaps not entirely done away in the houses of some of the Hawaiian chiefs at the present time.

The flying was not exactly like the flying of the comet, but was round before and rather long and curling behind, and would burst when about to enter into a cloud, and this is what is called Kalipahoa and Akuahanui (the god of poison).

The power of the spiritual body was different. He told me some things when I was possessed (or inspired) by him at a certain time. So no more at present.

J. W. H. KAUWAHI.

(News 5: 237-240)

Sunday, Sept. 16. John R. Young wrote the following:

Hilo, Hilo, Hawaii, Sandwich Islands,

Sept. 16, 1855.

Dear Brother William—It is with joy that I sit down to acknowledge the receipt of your kind and lengthy letters, bearing date March 30th and May 12th. I cannot tell you, for want of language, the joy and satisfaction it gave me to receive a word of counsel and advice from you. Your letter was indeed a brother's letter in every word, and just such a one as I love to receive, and I would be glad if I could write to you as good a one, but I do not expect to be able to give you much news; still I will do the best I can. I have the pleasure of informing you that my health is good, and although things look dark and stormy around me, still I feel well.

I am now laboring under the presidency of Cousin Hiram P. Richards, and I am all the help that he has, as our native Elders, which were appointed at Conference, have not made their appearance as yet. We have the Hilo Conference for our field, and I believe that is the largest Conference on the Islands, that is, it covers the most land, but numbers, perhaps, the fewest Saints. I have considerable walking to do, and am so busy that I have no time whatever to be lonesome nor home-sick, at least not as yet, which I consider to be quite a blessing.

How strange it seems for me to be writing to you in England, when but yesterday, as it were, we were together in the valleys of the mountains, surrounded with those who were near and dear to us, enjoying all the comforts of life, which a happy home can only give. But now we find ourselves separated far apart by the billows of the mighty Pacific and Atlantic seas. How changed are our situations, and what different scenes we have passed through from what we ever expected. You have visited the great cities of Europe, and cried repentance in the halls of Britain, while I have traveled to the far famed isles of the west, and declared the glad tidings of the Gospel in the grass huts of the poor Kanaka. I have mingled with a people whose customs and language are differnt from mine, though I can now talk with them, for which I have had to pass through many trying scenes; yet I have been continually blessed by my heavenly Father. Grace has been given me according to my day, and I feel to rejoice in the things that I have passed

through, knowing that they are for my benefit and exaltaion.

I should have been glad to have accompanied you to England, had it been the will of the Lord, for I know that you could have taught and counselled me many things that would have been to my interest, but it was not for me to say where I should go. The Lord knew best, and His will be done at all times. I have had good brethren to associate with while on this mission, and the Elders are all kind to me, seeking to set good examples before me continually, and I hope to be able to profit by the same, that I may return home a man, having laid boyishness aside. Bro. William, pray for me, that I may be able to overcome my follies and imperfections and fill my mission with honor.....

It makes my heart bleed to think of the adulteries and whoredoms that are

unblushingly practised in open day-light among this people, and that too by whites, Christians, so called.

Well, well; enough of this. I will give you a short sketch of our affairs, or rather of the work of the Lord in this part of the world. To begin with, all the old Elders have returned home, except brothers Hammond and Snider, who will go as soon they can obtain means. Our General Conference has been held, and you will see the minutes in the *Deseret News*, so I shall omit giving you the particulars. Lanai, the gathering place, is in a flourishing condition. The brethren are sowing their fall crops, the rains are commencing in good season, and prospects are fine for doing a good work this year. We have leased a large tract of land for $175 per year, for any length of time that we may wish to hold; thus you see the door has opened and we have a firm foot-hold. Our vessel is afloat, and will be of great worth for carrying our produce to market. Brother Cannon has the Book of Mormon nearly printed in the native language. We are stirring up the Saints, so as to have them prepared to purchase when the book makes its appearance, and I think that it will find a ready market among the brethren; and I pray that it may, so that means may be raised to carry on the printing, and, furthermore, that this people may come to a

knowledge of the history of their forefathers and learn the ways of the Lord more perfectly.

While writing this morning the shock of an earthquake was felt so plainly that I had to wait for my table to quit shaking. This, however, is not an uncommon thing, for the eruptions of the Luai Pele volcano often shakes the whole island. I have not yet visited the crater, which is only 30 miles from here, but I intend to do so before leaving the island. The crater has been in fine action for the last month and is continually belching forth occasions of melted lava, which has run down the mountain some 30 miles, but as yet has done no damage.....

Well, we are all rapidly approaching that great and notable day of the Lord when all men shall be rewarded according to their

deeds done in the flesh. This puts me in mind that I must narrowly guard this earthly tabernacle, which has been given me by my Father and that I must watch and pray continually, lest I be led into temptation. But while I pray for myself, I will also pray for you, and the rest of the servants of God, that we may all enjoy the Spirit of the Holy Ghost, and have Zion continually in our bosoms, which may God grant for Christ's sake. Amen.

Sept. 18.

I continue my letter, as the mail is not ready to leave, but I must confess that I hardly know what to say, as I have told you all the news. Being separated far apart as we are, and not knowing when I can write again, it seems hard to lay aside my pen when there is time to spare. There is one theme, however, on which the Saints can ever dwell without wearing it out; it matteth not how long it hath been chanted, it will ever be music to the meek in heart—let us tell ever so oft of the love that the Father hath for His children, and the blessings that we are daily receiving from the "Giver of all good gifts," and we never get tired of hearing it.

When I read the letters of the Elders in the *Deseret News*, and see how they are blest while travelling in foreign lands, and think how merciful the Lord hath been to me, providing for my wants, blessing me with health and strength, and giving unto me a portion of the language of this people—when I see these things, I feel to pour forth my soul in prayer and thanksgiving to the Creator of heaven and earth.

I can say truly, brother William, that I feel to rejoice that I came forth upon this mission, though I am weak, and fear and tremble lest I should be confounded by the enemies of righteousness. Still I feel to put my trust in the "God of Brigham and Heber," and I know that if I do this, "doubting not," all will be well in the end.

The field in which I am labouring embraces the pastorage of uncle Asa Thurston. He has been here the last 30 years, and is a wealthy, influential missionary. I have not seen him yet, but cousin Henry says, when he gets his native help, that I may take a native Elder with me, and pay him a visit, "and see if it be possible to turn some of his elect" from their crooked ways, and bring them to a knowledge of the true Gospel.

How he will like to have me preach the "unhallowed principles of Mormonism" among his flock is more than I at present can tell, though I expect that he will growl a little when "the soft, heavenly whisper of yellow boys ceases to jingle freely in his breeches' pockets," by his church members refusing to pay the new moons. . . . . .

The Elders from home are all enjoying good health, I believe, and are getting so that they can tell the natives what "Mormonism" is. . . .

Adieu, brother William, for a while, and may the Lord bless you and crown your labours with success.

I am, as ever, your affectionate brother and lover of Christ,

JOHN R. YOUNG.

To William G. Young.

(Mill. Star 18: 109)

Monday, Sept. 17. Elder Henry R. Richards wrote as follows:

Foreign Correspondence.

SANDWICH ISLANDS.

Puneu, Hilo, Hawaii,
Sandwich Isles, Sep. 17, 1855.

Beloved Brother Franklin—As a favourable opportunity presents itself for me to drop you a few lines, I cheerfully improve it, knowing that it will be acceptable to you; at least, I judge you by myself, and that, according to the old saying, is righteous judgment. . . . .

Since I last wrote to you (which was about the first of last month), I have returned again to the Island of Hawaii, to commence my labours here in the Hilo Conference, over which I was appointed to preside. Cousin John Young is with me; he is the only help I have at present. . . . . There were some native Elders appointed to labour with me here in this Conference, but they have not as yet made their appearance.

Upon my arrival at this place, I found things in rather a crooked situation. Quite a number of the Saints had got to be more or less cold and indifferent, being left some time without any foreign Elders with them, but by the blessings of the Lord, they are beginning to enliven up, and feel to rejoice in the work of the last days.

This people, take them as a people, are very different from the more enlightened and civilized nations of the earth; their minds are like so many little children's, they are easily turned, and a great deal more so to do evil than to do good, consequently it requires the Elders to be with them continually, to lead them along, to instruct them, and to keep them in the right track, when you once get them there. Take the work as a general thing, it is, I believe, in a prosperous condition, notwithstanding all the efforts of the devil and his imps to put it down. Lanai, the gathering place, is progressing finely. The brethren have commenced to put in another crop, and the native Saints, those who have gathered there, are buoyant in spirits. The Presidency have made a permanent contract with Haalelea, the chief, for the land. We are to have it two years free of charge, after which we have to pay $175 per year. Our vessel, which has just been built, is afloat, and she will no doubt be a great benefit to the mission, in taking produce to market, assisting the Elders in travelling from one island to another, &c.

Brothers Lewis, Allred, Keeler, Woodbury, and Green have sailed for the Coast, on their way to the Valley. Brothers Hammond and Snider will sail as soon as they can obtain the necessary outfit; they are the only two who are yet remaining of the old hands, those who were labouring here before the arrival of the last company.

Along in the fore part of July last, a ship load of Saints (some 70 or 75 in number) from Australia, bound for San Pedro, arrived at Honolulu. The vessel put in there for repairs, as she had been leaking for several days very bad. After remaining there a few days, and getting repaired, they again put to sea, but were soon obliged to return, it being no better. The vessel was afterwards condemned, and the Saints put on shore without any remuneration whatever. Since then, by combining their means, some 30 or 35 of them have managed to get off; the remainder of them are still here, and probably will be for some time. The company was in charge of Elder B. Frost. Elders Smith and Owen (from the Valley) were also on board, on their return.

The brethren of this mission are all well, so far as my knowledge extends, and rejoicing in their labours, and the most of them are getting to speak the native language very well, at least the natives say they speak it *pololei no, kokoke like me ka kanaka maoli* (straight, very much like the natives themselves).

We have lately received news from brother Cannon, California, informing us that the Book of Mormon is nearly completed, and will soon be here, ready for sale in the Hawaiian language. This, you may be assured, I was glad to hear, for I think it will give the work a new impetus, enliven the Saints, set the devil to raging, and be the means of doing a great deal of good.

The labours of the brethren generally upon these lands are very laborious, almost all of the travelling among the Branches has to be done on foot. Such is the case in my field, and the country is very rough and uneven, having very steep *pralis* to ascend and descend, a great many of them hundreds of feet in height, and as soon nearly as you are over one you come to another. I would not mind exchanging some of my days' travels, for a trip in the kanyon after a load of wood, so far as the labour is concerned. But notwithstanding this, I feel to rejoice all the day long; the Lord has been with me, and has given me strength according to my day. Pray for me, brother Franklin, that I may have wisdom given unto me, so that I may be enabled to bear off the responsibilities which have been placed upon me, in that way and manner that will reflect credit to myself and to the cause which I am striving to promulgate. I never realized my weakness and nothingness in my life to the extent that I do now, but I know that the Lord is all-powerful, and inasmuch as His servants put their trust in Him, He will assist them in every time of need.

I look forward with anticipations of delight to when we shall be permitted to meet together again, with our families and friends, in the Valleys of the Mountains, as we have in days that are past and gone. I did not know how to appreciate those blessings then half as well as I think I shall if we are once more permitted to enjoy them, but I do not wish to return until I have fulfilled my mission honourably, and performed a good work.

My main stopping place is at Puneu, near what is called by the foreigners, Byron's Bay. It is about 30 miles from the renowned Crater of Kilauea, which I had the pleasure of visiting some months since. It is truly a magnificent sight, and strikes a feeling of awe and reverence in its beholders. It has lately broken out in two different places, one of which is only about 25 or 30 miles distant. I am told that the melted lava is running down towards Hilo at the rate of a mile and a half or two miles per day. Its brilliant light can be seen in the heavens almost every night, which makes a grand and majestic appearance. Volcanic eruptions, earthquakes, &c., are no uncommon thing, especially upon this island. Yesterday morning while I was sitting at the table, writing, there was a shock of an earthquake, which so shook the house and table that I had to stop writing until it was over.

Eia Kekahi—I have an item of news which may perhaps be *interesting* to you, if it was not so much so to me. About two weeks ago, as we arose one morning to dress ourselves as usual, behold and lo! to our great surprise, all of our clothes were missing. After looking around some little, we found them out of doors, scattered along the path, and wet through by the rain. Upon examination, I found that my watch had been taken out of my vest pocket, also brother John's money purse was taken, but no money in it. I was somewhat sorry to lose the watch, as it had proved to be an excellent time-piece. It was a lever, full jewelled, and cost me some $40. I do not know of any one who has anything against us, more than what is common for people to have against our principles, with the exception of one man, who was President of a Branch, but, because of his wickedness and transgression, I had been obliged to cut him off from the Church. But then this is nothing when you get used to it.

Well, brother Franklin, I shall have to close for the present. Please excuse these few unconnected sentences, for I have written them in a hurry. Please remember me kindly, with love and best wishes, to all of the brethren whom I am acquainted with from the Valley, not forgetting to take a liberal share to yourself.

May God our heavenly Father bless you in all your labours and administrations, and in His own due time permit us to meet again, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

(Millennial Star)

Sunday, Sept. 23. Elder Henry P. Richards and John R. Young who continued their labors on the island of Hawaii, again reorganized the Hakahaualoa branch with Pi as president, as the former president was going to move away. On Oct. 2, 1855, the Elders visited a small branch at Keaukaha, 5 or 6 miles northeast of Waikea, where they found a few saints who had grown cold, not having teachers, Meetings were held which made a little revival.

In Keaukaha, some had been baptized; but they had dwindled and sheep, ~~In October, 1855~~, when Elder Richards arrived there. Elder Richards and Young sometimes labored together and sometimes separately. When at Haulua, Nov. 30, 1855, Elder Richards and Young were visited by Elder Partridge and Rogers from Kohala. Pleasant visit, and they visited several branches; the visitors started on their return journey to Kohala, Dec. 7th. Elder Richareds and Young ended the year 1855 together in Honomu. (The Puueo branch and Hilo branch are identical).

Friday, Sept. 26. Elias Smith and Pack sailed from Chaina for Lahaina.

Friday, Oct. 5. Pres. Silas Smith wrote the following:

PAYAWAI, LANAI AND HAWAIIAN ISLES,
October 6, 1854.

BR. GEO. A. SMITH:

Dear Cousin--Having lately been called to preside over this mission, I feel it a duty, as well as a privilege, to address you a few lines, that you may be posted in relation to the work of the Lord on these islands.

My health continues good, and I feel thankful to my Heavenly Father for the blessings that he has bestowed on me since my arrival in the Pacific Isles. The climate, although warm, agrees with me quite well, and I enjoy myself well with this people. The saints here at present are somewhat dilatory, although many of them are good men and are alive to the work.

The gospel is spreading slowly on the different islands, though the work for the past year has been somewhat retarded in consequence of there being but few elders in the field, that had a knowledge of the native language. That difficulty will be obviated in a measure the coming season, as there are now some fifteen of the elders from Utah that can speak the native language fluently; and we hope to be able to give fresh impetus to the work the ensuing season.

The gathering place at Lanai (at which place I am writing) is prospering as well as could be reasonably expected. Quite a number of families have already gathered here; they are strong in the work of the Lord, and many of them evince a strong desire to gather to Salt Lake; but their means is quite limited, and I fear it will be several years before they are able to raise sufficient means, by their own industry, to enable them to gather with the saints in the valleys of Ephraim. They are also [illegible] by the government at present, for the law of the [illegible] compels every subject that leaves the islands to [illegible] for their return; and I see no way that they can be gathered from the islands, until there is a change in the administration.

But the Lord rules, and they are his children; and if he desires to gather them to the mountains, he will open the way for their deliverance.

The brethren of the mission are well, and their hearts are filled with the spirit of their calling. Those brethren that were here previous to our arrival, have all been released from the mission, and have returned to California, expecting soon to join their families in the peaceful vales of Deseret. Thus you will see that the responsibilities of the mission is now resting upon a few young and inexperienced boys.

We feel our weakness and our inability; yet we rely upon the promises of the Lord, and hope by faithfulness to be able to bear off the work now incumbent on us, in that way that will be pleasing to our Heavenly Father, and to the satisfaction of those that called us to labor in the vineyard.

Cousin Joseph is on the Island of Maui. I have not seen him for some three months. He was well and doing well, the last I heard from him. Cousin Silas S. is here with me; he is also well, and enjoys himself first-rate.

Remember me kindly to your family, also to br. Elias and family.

As ever I remain, your friend and cousin,
SILAS SMITH.

(Des. News Jan. 9, 1855:350)

Monday, Oct. 22. Elder Eli Bell arriving at Lahaina from Molokai and Elder Silas S. Smith from Lanai.

Wednesday, Oct. 24. The sloop "Lahai" which the Church had purchased arrived at Lahaina from Honolulu, in charge of Bro. Bauman as captain. In quest of something for the vessel to do, Bro. Hammond boarded her and sailed for Kalepolepo. Describing her, Elder Hammond says "The "Lahai" sails well, but is very crank, and needs a good deal of ballast. She is a vessel of about 21 tons and as ugly looking as anything I ever saw afloat. Bro. Bauman has done most of the work on her and he has done well, considering that he is neither a sailor nor a carpenter. He has been most indefatigable in his labor and has spent three years in building her.
The timber used in her construction he obtained from the mountains of Oahu. When he commenced his work, he had but very little means.

Arriving at Kalepolepo, on the 25th, Elder Hammond secured a cargo of potatoes (230 barrels) to take to Honolulu and sailed from Kalepolepo the same evening; they landed at Lahaina on the 26th and being unable to sell the potatoes here, the "Lahai" sailed for Honolulu the same day.

Wednesday, Nov. 1. Elder Wm. King sailed from Lahaina, Maui, for Molokai.

Thursday, Nov. 7. Elder John T. Caine wrote to Elder Daniel Mac Intosh as follows:

HONOLULU, O'ahu, S. I., Nov. 5, 1856.

You can hardly realize how cheering it is to me and my companions, to hear from home, to hear of its peace and prosperity, and of the increased determination of the saints to do the will of God, and to put their whole trust in him.

It tends to lighten our burdens, and to make our arduous duties, and the adverse circumstances under which we labor, less annoying; and we feel like pushing our armor afresh, and pressing on to the contest, in which we are all alike engaged, with the powers of darkness. In short, to hear of the works performed by good works of our brethren, it gives our faith and with it our determinations to roll on the great work of the last days, and to do all we can for the cause of Zion, and Zion's God.

I have enjoyed myself as well on this mission as I can expect to enjoy myself, away from my family and my home, among the saints.

I have lived in Honolulu most of the time since more among foreigners than the rest of my brethren. The inhabitants of this place are made up of people, I believe, from almost every nation under heaven, who have come here to worship at the shrine of their favorite God, GOLD.

There is a large branch of the natives in this place, and a small one of foreigners. Since I return'd here from conference in August, we have held public meetings every Sunday for foreigners; but our house being in an out of the way place, not many strangers came to hear us.

I have, however, baptized one; and two more seem to be investigating the work. The one baptized is an Indian, [illegible] Chinese [illegible] ready to set [illegible] the N. [illegible] [illegible] baptized into the [illegible].

As regards the work among the natives, it does not [illegible] [illegible] [illegible] to me. I have not much confidence in the [illegible] the saints [illegible] as does I do, that [illegible] for [illegible] and their [illegible] to help them from [illegible] of the evils which they are surrounded.

I hope that the crops at the temporary gathering place on Lanai will be sufficient to carry us through some time longer, as the natives have from day to day [illegible] ever have [illegible] so that when we leave them we shall have to feed them till they can raise a crop.

I learn by letters from the elders at that place, that the prospect for crops is quite flattering.

The mission has purchased half of a small vessel, which has made a trip and does fair to do well. If our crops prosper, we can put the natives on board of our little vessel, and set them down at the gathering place.

I have not yet acquired the language of this people, my time having been occupied in writing for the mission, attending to the secular affairs in Honolulu, as also in preaching to the foreigners. I have studied the language some, but not sufficient to do much with it.

I feel well satisfied with my mission, and believe with you that it will be of much benefit to me, and I hope I may be the means, in the hands of God, of conferring some benefit upon others.

[Des. News, Nov. 6, 1856]

Saturday, Nov. 10. The ship "LaMai" arrived at Lahaina from Honolulu with animals on board, 2 days and nights from Honolulu; on the voyage a jackass and a horse were lost; the vessel had earned $100 on its former trip. The ship sailed for Molaka where she left the rest of the animals and returned to Hawaii Nov. 13th, when Elder Hammond went on board and sailed for Kalepolepo, arriving there at 9 p. m. on the 14th. Bro. Hammond then rode on horseback inland, but met Elders Silas Smith and Joseph F. Smith, the brethren held a council and decided that Bro. Hammond should sail the sloop, which he did. Bro. Hammond then sailed to Wailua (Hana) thence to Kopahulu and took in a cargo of sweet potatoes and corn, thence to Honueulu and took in potatoes, thence to Lahaina, where he landed on Nov. 24th; thence to Honolulu; where he arrived the next day (25th); there he sold the cargo and discharged the old crew, except one man. / J. Hammond

Tuesday, Nov. 20. Elder John R. Young wrote to his father, Bishop Lorenzo D. Young as follows:

HAUULA, HILO, HAWAII,
Nov. 20, 1855.

My health is still good, for which I cause I be constantly to my heavenly Father, and I am in fine spirits. I have cause to rejoice more and more every day of my life for the many blessings which I am constantly receiving, and I try to value it that way which will be pleasing in my Father's sight, so that I may have a claim upon his protecting care, during my sojourn among strangers on these distant shores. I feel to do all that I am told to do, and a great deal more if I can, to roll on the glorious work of the latter days.

I have considerable walking to perform, as the branches over which I have charge are scattered some distance apart, but I feel cheerful while in the discharge of these duties devolving upon me. It sometimes tires a little, when thinking of the difference between the travels of the elders of Israel, and those of the sectarian divines in this country.

Here, if the Rev. Mr. A. wishes to visit any part of his church, a horse and two natives are procured. Mr. A. mounts the animal, while one of the poor natives shoulders a back load of eatables and the other picks up a mule load of blankets and pillows. Thus furnished he sets out on a "FATIGUEING TOUR" of 20 miles, to visit his church members, crying as he goes, "Ethiopia stretches out to help the minister!" But a poor Mormon generally shoulders his bundle (if he happens to be lucky enough to have one) and Poll like, gets his living just where he can find it. I have been trying Daniel's plan of 'herbing' for some time past, for this simple reason, the saints in this Conference are so poor that they have nothing to live on but pol and salt. However, I get along well by changing, and eating salt and pol.

Yesterday I dropped into a Calvinistic church to see what was going on. After the minister, a native, had finished his sermon he very politely invited me to preach. The chance of bearing my testimony was too good to be lost, although I am not a native, yet in talking the language I felt that the Lord would assist me. I accordingly addressed them on the coming forth of the Book of Mormon, what it is, and how they could know for themselves of the truth of it. The Lord blessed me with a good portion of his spirit, and the people kept the best of order. After meeting they came in droves to shake hands with me, very sorry they had never heard anything of the kind before. I think I shall get to preach there again, and I hope that my labors will not be in vain.

It has been five weeks since I have been a whole man for home, which my home is all together with the natives. I have lately received letters from bros. John T. Caine, Hobart, and H. P. Richards. They are all in good health, and by their tone of each letter I would say that they are in fine spirits. Br. Caine says that our vessel is silver, and has made one trip from Oahu to Maui and back, and is now selling out her cargo of potatoes to the whalers. "She sails well." There are ten or twelve whalers I am informed, laying in Hilo Bay, having put in for shelter. I think they have met with poor success during the past season, as a general thing.

Our foreign meetings at Honolulu are still attended by the saints and inquisitives. Br. Caine writes, "I have lately baptized an Indian who bids fair to be a useful member." From br. Mapp I learn that the work is moving steadily forward on Maui. Br. Richards, the Prest. of this Conference, labors at Hilo Bay and vicinity, that being the hardest part of the field which I am watching over the few branches at this place. My labors are mostly confined to teaching the saints more perfectly concerning the principles of the gospel in every day affairs, it being thought best to take care of the sheep already in the fold, rather than seek new converts; though there are a few added now and then, showing that there are still honest hearts to be gathered. I think, if we are prospered, that we shall be able, after next Conference, to devote a little more time to preaching the gospel to unbelievers.

Martin Pole, the widower, I believe is quiet at present, though he is very near coming Hilo, and still nearer to making the people believe that there is a God who rules all things.

Into school is teaching me many things that I never thought of before; among some other things I am happy to say that it is increasing my faith a little. I have laid my hands upon the sick and had the joy and satisfaction of seeing them leap from their sick beds, and go at once about their every day labors.

Remember, one and all, that Jonny desires an interest in your prayers, coupled with those of all of the faithful saints. With them he can go from all things required at his hands, but without them his labors are as naught.

Des. News March 26, 1856: 24

Friday, Nov. 23. Elder Joseph F. Smith wrote to Elder Geo. A. Smith as follows:

Wailuku, Maui, Nov. 23, 1855.

On this island we are enjoying the blessings of health and strength to a great degree. The brethren on the different islands were, by last accounts, enjoying themselves very well.

The people are very weak-minded and excitable, and are very apt to be carried away by the foolish tales of wicked men. Every sign of reproach from the world seems to find a place in their bosom, which causes them much fear and makes them feel sad. Some have left the church, and others would do as well to follow their example, or repent and walk up to the mark like men of God. On the other hand, there are many who are faithful and do the best they can.

The gathering at the Island of Lanai has cleaned out most of the faithful and diligent brethren, and that, perhaps, is one cause why the saints feel so discouraged on the other islands. Some of the brethren at Lanai are very desirous to gather with the saints at home, and are doing their best to get ready to go in company with the first returning elders. One or two think of getting ready to accompany Br. Hammond on his return; I hope they will continue to prosper in their efforts, as they hitherto have done, that they may speedily gather with the saints in Zion.

There is now a small schooner running between the islands, half of which belongs to the church; Br. Hammond is sailing it, and I think it will do tolerably good business.

We all feel well, enjoy as much of the Spirit of Truth as we ever did and get along fast rate, and are happy. We rejoice in the blessings of the Almighty, who has been merciful and kind unto his saints, and unto those who have named his name in righteousness from the foundation of the world.

We have nothing to fear so long as we do as near right as we can, and obey the counsels of those who are placed over us in the kingdom of righteousness and truth. I know that the Lord hath power to do what seemeth him good, and that he will protect his people.

I feel strong, and I greatly desire to become capable of walking up to the laws of the church, for I know that they are the laws of God and of righteousness.

These I hope will ever be the sentiments of my heart, and I wish that all men knew and felt the same as I do, at least equal to the little I do know and feel.

(Deseret News, Jan. 16, 1856.)

Thursday, Nov. 29. Elder Francis A. Hammond, who had taken in a cargo of salt, lumber and fish, sailed from Honolulu, bound for several smaller sea port towns along the coast of Oahu and other islands. He landed at Lahaina, Maui, Dec. 2, 1855, and discharged some of his freight, after which he sailed for Honualulu on the 3rd. There he landed more of his cargo and took in a quantity of potatoes; a storm hindered him from reaching Kepahulu, hence he returned to Lahaina which was reached Dec. 7th, On this voyage a number of his crew suffered with sea sickness. On the 8th Bro. Hammond sailed from Lahaina and arrived at Honualulu on the 9th. In his attempt to reach Kepahulu he lost a rudder in the storm and narrowly escaped ~~and narrowly escaped~~ being shipwrecked. He endeavored to reach the eastern most point of Maui, but could not; beating against the wind and rowing part of the time he at last, after a very rough experience, reached Honualulu on the 12th. Here a new rudder was built for which purpose Elder Hammond had to make a journey 20 miles on horseback to ~~Waiapu~~ Waikapu to get the blacksmithing done. He took in a cargo of potatoes and sailed for Lahaina, where he arrived on the 16th, thence he sailed on the 17th for Honolulu, where he arrived on the 18th, ~~and~~ where he spent several days repairing the ship, after which he took a cargo of lumber on board and sailed for ~~Kolahu~~ Koolau, Oahu.

Saturday, Dec. 1. Elder Edgerton Snider, accompanied by a Bro. Sidg and one or two others, sailed from Honolulu, bound for Utah.

(Richards Journal Dec. 24, 1855)

Saturday, Dec. 22. Elder Reddin A. Allred wrote the following account of his mission to Hawaii which was published in the Deseret News:

CORRESPONDENCE.

SANDWICH ISLANDS MISSION.

KAWAILOA, Dec. 22, 1855.

EDITOR OF THE NEWS:—

Dear Brother:—As I have returned from my mission, perhaps it will not be amiss to drop a few lines, and relate a few of the events that marked my history during the time of my absence.

At the special conference held on the 28th Aug., 1852, I was called with others of my brethren to take a mission to the Sandwich Islands. I made arrangements accordingly, and on the 16th of October following, I left my family, after committing them to the care of Him I was going to serve. I was comforted with the promise, when I was set apart, that I should go and prosper, and return and find my family all alive and well. I went claiming that promise, and with a fixed determination that all my actions should show that my object was the upbuilding of the kingdom of God, and not my own aggrandisement. The saints in the southern settlements, as we passed through, treated us very kindly, and when we arrived in California, the saints there dealt out freely to us of their means, which enabled us to go directly to the place of our destination.

We set sail from San Francisco on the 2nd of Feb., 1853. The sun was just rising when we got under way in the bay; swiftly we glided along before the wind, and on the 17th of Feb. we made the port of Honolulu, where we found Elder Lewis, the president of the mission. He immediately gave notice to the other elders of our arrival, and that a conference would be convened as soon as they could get together.

We met on the 7th of March, and upon deliberation the brethren thought it would be best for us to live among the native brethren until we obtained some knowledge of the language. I felt very anxious to learn the language of that people, for I believed that a good work would be done among them, and was willing to sacrifice the society of men of my own nation, and live awhile in banishment, if I could obtain a knowledge of the language any sooner by that means.

We soon separated, and with my br. Reddick went to live with br. Kalaehano at Kula, on the island of Maui, and on the 19th day of April we commenced our study. I felt then that I was a child in very deed—a messenger of salvation to a people to whom I was as dumb as the "lamb before its shearer." I asked God to help me, for I had a task that I did not feel able to accomplish without his aid.

We attended closely to our study, and our teacher spared no pains, and gave us all the aid and instruction that lay in his power. As to our fare it was very different to what we had been accustomed to, yet we soon got used to it, and could take our allowance of food as it came along.

By continually striving with God in prayer, and by diligence in study, I found that I was improving in the knowledge of the language; for a length of time I did not allow myself to take up a book in the English language and read in it; the Deseret News afforded me as much reading of the kind as I thought to be for my good under the circumstances. After continuing my study for four months, I commenced to speak in public, and from that time I traveled, generally taking with me one of the native elders as a co-worker in the ministry, and many of them labored earnestly for the spread of the truth.

I labored on the island of Maui, in connexion with my br. Reddick and br. Hammond, with good success, until July, 1854. On the 24th of that month we met in general conference in Honolulu, at which time some of the elders that first came to the islands were liberated with permission to return home, in consequence of which the laborers were few, though the harvest was becoming more extensive.

I was, therefore, sent alone to the island of Kauai, where Elder Farrer had been laboring the past year, and not without success, yet I found that the saints on that island had far less knowledge and faith in the work than those had on the island of Maui. But I accounted for that lack in this way: the latter were brought into the church under the preaching of Elder Cannon and others from the Valleys, and the former received it through the ministry of a native who had but little knowledge of the work, and as many of the saints bear home, it was hard to get them to believe any thing more than had been preached to them in the first discourse. I labored there until February, 1855, at which time my brother, who had been laboring on the island of Hawaii, was about returning home on account of his poor health. I met him in Honolulu, and remained there until after he sailed, and then returned to Kauai.

The priests and priestesses on the island adopted the same course in opposing us: the one would publish any article that might be furnished against us or our principles, however absurd or ridiculous; and if we wrote a reply, they would refuse to publish it; and the other would relate the basest falsehoods against the truth to their audiences, but would not, either publicly or privately, investigate our principles. That course among an unthinking people did not fail to produce, in a measure, its desired effect, in embittering the minds of some against the truth, yet the church continued to increase in numbers and the saints in faith and knowledge.

President Lewis having advised me to make some preparation for returning home, as I would most likely have the privilege of returning after the conference, which was to be held on the 24th of July, I tried to raise some means among the saints, that now numbered between 7 and 800 in the conference where I had been laboring, but they were poor and I could not succeed. President Lewis thought, under the circumstances, that I had better go to Honolulu and work with my hands for the required means. Accordingly, about the 1st of June, I left Elder Molen in charge, with Elder Partridge, to assist him, and went to work with my trowel and hammer until the conference.

We met at the place selected for the gathering of the saints, a report of which was sent you. The arrangements that were made for the gathering of the saints were the best that could be made at the time, and perhaps nothing better can be done for some time to come; yet I am satisfied, that as soon as it is possible to bring them away from the islands and locate them at some suitable place south, where the climate will not be too cold, that ten of them may be made more serviceable both to themselves and the kingdom of God than one hundred at any location on the islands. In the first place, they will have nothing but the good instructions that the elders who may be placed to preside over them will impart, while, in the latter, the influence of priestcraft, and of unbelieving friends will continually be near to entice them away.

On the 30th of August, in company with Elders Green and Keeler, I sailed from Honolulu, and after a fine passage of 17 days, arrived at San Francisco, where we found Elders Cannon, Bull, and Willie rapidly progressing with the work of printing the Book of Mormon in the Hawaiian language. The untiring perseverance with which they carry on the work, and that too with but little means, cannot be surpassed.

We staid one week in San Francisco, and then left for San Bernardino, where we arrived on the 28th of September. I really felt that I had got among the saints from the welcome that I received. The good feeling that existed among them generally, and the good instruction that was given by Elders Lyman and Rich, all tended to refresh my memory of the past.

On the 26th of Oct., through an arrangement made by Elder Rich, (not having an outfit of my own) I started in company with Elder Lyman and others for home. We had a very agreeable journey for the season, and on the 1st day of Dec. we arrived in Great Salt Lake City, where I found my family, who had come that far to meet me. I need not attempt to describe the pleasure that I felt in once more beholding my wife and children in good health, and of meeting again with the saints, with whom I for ever could dwell. You are not unacquainted with the joy that such a meeting will give. And now that I am at home, I will close my communication by saying, that I am on hand to stay at home or go abroad, or do whatever may be required of me.

With sincere regard, I remain your brother in the Lord,

REDDIN A. ALLRED.

(Des. News 5: 344)

Sunday, Dec. 23. Elder John R. Young wrote to his father Lorenzo D. Young as follows:

Hilo, Dec. 23, 1855.

[illegible] to Bishop L. D. Young from his son John R. Young.

There appears to be little doing among the common people, and I must say, that I never [illegible] of seeing so [illegible] a race of people [illegible] with whom my lot is at present cast. Their idleness is not, however, so much to be wondered at, for there is nothing to encourage them to be industrious. Common labor can be had for four or five dollars a month; carpenters [illegible] in the great demand, their wages [illegible] from three to five dollars a day. However, [illegible] is well suited to the natives — [illegible] of their [illegible] has not been unmindful of them, but has given them a land where they can almost live by sleeping. Breadfruit grows [illegible], and with Kalo and [illegible] is the [illegible] of life with the Hawaiians.

Government is not, or does not appear to be, able to give the [illegible] industry which is necessary to [illegible] prosperity of a people. The [illegible] generally poor, and from all that appears at present will always remain so.

The common people are of medium size, but the [illegible] of men. In color they resemble the American Indians, have high [illegible] and many of them have curly hair. They have a mild vacant looking eye, expressive of the hump of sleepiness, which is very prominent on the craniums of Hawaiians. I have seen many a native [illegible] in interesting, and lively discourse. A person with "the good old time" could [illegible] and transport them to a parallel [illegible] with but little trouble. They are [illegible] and continually on the move, like the various bands of Indians that roam over our mountain home. They are here to-day, and there to-morrow; for this reason it is a hard and perplexing task for the elders to keep track of the [illegible].

(News 5: 100)

Sunday, Dec. 30. Elder Francis A. Hammond, who had sailed from Honolulu with the sloop "Lahai" landed at Koolau, Oahu, where he landed his cargo of lumber. Bro. Hammond saw the close of the year 1855 at Koolau.

Hawaiian Mission.

Monday, Dec. 31. At the close of the year 1855 the Utah Elders laboring in the Hawaiian Mission were located as follows:

Silas Smith, President of the Hawaiian Mission, probably on Maui.

Francis A. Hammond on the sloop "Lanai" at Kooloau, Oahu.

Mary J. J. Hammond at Lahaina, Maui.

Silas C. Smith, president on Lanai.

Simpson M. Molen, on Maui.

Joseph F. Smith, president on Maui.

Geo. Spiers, president on Kauai

Ward E. Pack, on Lanai

William W. Cluff, on Oahu.

Eli Bell, president on Molokai.

John R. Young, on Hawaii

Sextus E. Johnson, on Maui

Henry P. Richards, president of the Hilo Conference, on Hawaii.

Washington B. Rogers, on Hawaii.

John A. West, on Oahu

Orson K. Whitney, on Oahu

Smith B. Thurston, on Kauai

Wm. King, on Lanai

John T. Caine, president on Oahu.

Edward Partridge, president of the Kohala Conference, on Hawaii.

*Fred. W. Hurst, on Maui

*Chas. C. Hurst, probably on Lanai.

* The Hurst brothers were not Zion Elders but converts emigrating from Australia, who, while the ship "Tarquenia", upon which they were making the voyage, was in dock at Honolulu for repairs, were appointed to labor in the Hawaiian Mission and remained on the islands. Chas. C. Hurst was a mere boy but rendered some assistance to the missionaries.

(See under date of July 5, 1855)

21 Dec 1855

19 Elders, 1 [illegible]

[illegible]

John T Cawe [illegible] 3 [illegible] 2nd

[illegible] Hilo Conference [illegible] pres

" Kohala Conference Edward Partridge pres

Kauai George Spiers pres

[illegible]

[illegible]

[illegible] Eli Bell

[illegible] John T Cawe

19.1

Tuesday, Jan. 1. Elder John R. Young wrote to his father, Lorenzo D. Young, as follows:

[illegible] 1. 1856

[illegible] Lamoni [illegible] and we are spending [illegible] This [illegible] at this place [illegible] cutting timber for a meeting [illegible] of [illegible] sounds like [illegible] [illegible] that I see 'Mormonism' [illegible] start [illegible] quarter.

[illegible] is a [illegible] throughout the kingdom, by [illegible] the king. Whoredom, adultery, [illegible] appear to work hand in [illegible] Hawaiian. While the laws of the land [illegible] [illegible] the "[illegible]" a Hawaiian [illegible] handy for something to be done to keep [illegible] Hawaiians' wives and daughters from being prostituted by Uncle Sam's [illegible].

Upwards of 40 whalers have recruited at the Islands this winter; they have, as a general thing, met with poor success in laying in oil.

(Des. News 6: 100)

Friday, Jan. 4. Elder Francis A. Hammond returned to Honolulu with the "Kauai" after his trip to the other side of Oahu. At Honolulu he discharged his freight.

6 JAN 1856

Sunday, Jan. 6. Elders Henry P. Richards and John R. Young met with the saints in the Puuco branch (Hilo); the saints voted to build a meeting house at that place; Kaimaka was appointed to superintend the erection of the building. At this time Elders Richards and Young labored diligently and successfully in the Hilo conference.

Tuesday, Jan. 8. Elder Hammond sailed from Honolulu with the "LaMai" bound for Lahaina, Maui, having also Elders John T. Caine and [illegible] Burnham on board. They arrived at Lahaina on the 10th. Bro. Hammond sailed the same evening for Honuaula, where he arrived the next day; next he set off for Hana and had another rough experience, before landing there on the 13th; thence he went to Kipahula and paid his bills. He then went to Honuaula, where he took on board a cargo of potatoes and sailed for Kalepolepo; thence he went to Lahaina where he landed on the 17th; the same evening he sailed for Honolulu.

1[illegible] JAN 1[illegible]

Thursday, Jan. 17. The sloop "Lauai", in charge of Elder Francis A. Hammond, sailed from Lahaina bound for Honolula, having on board Elders Silas Smith, John T. Caine and Burnham as passengers and being loaded with potatoes. The sloop arrived at Honolulu on the 18th, where Elder Hammond sold his cargo of potatoes and took sick with a sore foot. Securing the assistance of Bro. Rice, Elder Hammond sailed from Honolulu, Jan. 29th, and landed at Lahaina on the 30th; he found his ~~the~~ family ~~was~~ all well; his next trip was ~~trip~~ to Kalepolepoli, whence he returned to Lahain Feb. 1st. Bro. Hammond ~~was~~ being sick, Bro. Rice took the sloop to Oahu.

Friday, Feb. 1. The sloop "Lahaina" sailed from Lahaina for Oahu in charge of Geo. Rice, Luner Kamoha remaining at Lahaina sick with his sore foot. The sloop came near sinking on this trip to Oahu where it remained a long time to be overhauled. Finally the sloop returned again to Lahaina, Feb. 19, 1856, with a cargo of beer and potatoes. The sloop was still in charge of Geo. Rice and sailed to Halepulepu for another load of wood. The sloop made a trip to Oahu; it encountered storms and dangers, but came back to Lahaina March 9, 1856.

APR 1957

Sunday, Feb. 3. On this and the following day a conference was held at Kamahanaloa, Hilo, on the island of Hawaii, at which the six branches were represented, with a local membership of 208, including 4 Elders, 6 Priests, 10 Teachers and 9 Deacons. Since the last conference 4 had been baptized, 10 excommunicated and 5 had died. The branches were Puueo or Hilo with 51 members, including 1 Elder, 1 Priest, 4 Teachers and 3 Deacons; Awahua, president; Maharahalea branch, with 47 members, including 1 Priest and 1 Teacher; Pi, president; Houomu branch, Keawe, president, with 1 Elder, 1 Priest, 1 Teacher and 2 Deacons; Hakalau branch, with 8 members, including 1 Teacher and 1 Deacon; Maulua branch (Kuewa, president) with 40 members, including 1 Elder, 2 Priests, 1 Teacher and 1 Deacon; and Hokamahoe branch, with 42 members, including 1 Elder, 1 Priest, 2 Teachers, and 3 Deacons. Owing to the lack of native help the preaching had not been extended to new parts, but the labors of the Elders mainly directed to the branches already established. Kaumaka and Kauiania were ordained Elders and Li a Priest, Kaumaka was also appointed to preside over the Puueo branch, instead of Awahua, who being busily engaged in carrying the mail found it inconvenient to fill the office. The preaching by Elders Richards and Young and a number of native Elders was very spirited and good. (Richards) After the conference Elders Richards and Young visited the different branches, holding meetings with the Saints and attending to their duties of teaching and instructing the Natives.

Sunday, Feb. 17. At a meeting held at Honolulu, attended by Elder Richards and Young, Kaniania was appointed to preside over the branch at that place. The following Sunday (Feb. 24th) the Elders met with the Saints at Maulua, and appointed Li president of the branch in place of Kuewa, who, being sick, had not magnified his calling for some time.

14 FEB 1956

Wednesday, Feb. 15. The sloop "Lahai", in charge of Bro. Rice, arrived at Lahaina from Oahu with a cargo of beef and potatoes.

Thursday, Feb. 21. After residing with Elder Hammond in Lahaina about five months, Sister Burnham and her children sailed from that part for Oahu. (Hammond.)

Monday, Feb. 25. Elders Richards and Young left Maulua, Hawaii, on a visit to the Kohala conference. On their journey they passed through Waikalua, where there was a small branch of the Church, and Honokaia (4 Miles from Honokaa), where they found Elder Partridge on the 26th. Here there was also a branch, meetings were held on the 27th and the same day the brethren went to Waikalea, where another branch had been organized; on the 28th they went ~~on the 28th~~ to Waipio, where they found Bro. Rogers.

Sunday, March 2. On this and the preceding day a conference was held at Waipio, Hawaii, at which business was transacted and speaking done. On March 4th, Elders Richards and Young went to Waimea, and after that scattered to visit several of the branches and all four met together at Upolu, where they waited several days for an opportunity of getting a passage to Maui. Finally the schooner "Kamechameha IV" came along, on which they secured passages on reasonable terms, and sailed from Upolu for Lahaina. (Richards, Rogers, Partride, Young)

Monday, March 3. Elder John T. Caine wrote to Robert Campbell in G. S. L. City as follows;

HONOLULU, March 3, 1856

[Extracts from a letter to Robert Campbell from Elder John T. Caine.]

I preach in this place on Sundays in the English language; my congregations are not large by any means, they have varied from 5 to 30, or perhaps more; but let few or many come to hear I have always endeavored to fill the appointment. I feel that in so doing I have been greatly blessed, not so much with sheaves for my hire, but with the smile of the Lord to bring to me that my labors are acceptable. Although but one has been added to our little 'foreign branch' since last August, yet our public meetings have not been void of interest, nor without good results among the foreign community.

During summers this place is a great resort for the whaling fleet of the Pacific ocean. This brings a great many in a here, and a large amount of trade. During the past season we had more or less of those men to attend our meetings, and I hope that the seed thus scattered among those sons of the ocean may not be without its fruits.

Our native mission is in as prosperous a condition as can reasonably be expected. There are not as many being baptized as in former years, yet the progress of Mormonism is still onward, and many are alive to the work and as faithful as any people could be, situated as they are.

For my own part I am well satisfied with my mission, and if I can only succeed in doing all that is required of me, so as to receive the approbation of God and of my brethren who sent me, I shall feel greatly blessed.

The elders of our mission are all in the enjoyment of good health and spirits, and are laboring faithfully in our common cause, 'the spread of truth.' On the 6th of April we shall meet in general conference on the island of Lanai at the gathering place, to transact business pertaining to the mission, and to enjoy each others' society for a few days. For although our kingdom is not very extensive yet the elders seldom or ever see any of those out of their own conference, except at general conference, hence it is always looked forward to with considerable pleasure as a season of great rejoicing.

I am about to make a tour around this island, hold my island conference, &c., after which we shall start for the general conference.

(Des. News 16:150)

Monday, March 10. The sloop "Lalai" landed ~~with~~ Pres. Silas Smith on the island of Lalai. The same day the vessel sailed for Honuaula for a cargo of potatoes. (Hammond)

Tuesday, March 12 John Eldredge and Graham landed at Lahaina per ship "Navigator" from Tahiti; from the shipprecked " Julia Ann." March 12, 1856, Bro. Hammond sold his home in Lahaina for $200; with this he obtained passage money to go to the ocast on the barge "George", but the ship was seized by officers for debt.

Friday, March 14. Elder Francis A. Hammond and family boarded the "George" and sailed from Lahaina, March 14, 1856, also taking an affectionate leave of the Saints and friends at Lahaina where they had spent so many pleasant days, Elder Silas and Silas S. Smith arrived from Lahai just in time to see them off The "George" arrived at Honolulu on the 17th, being towed in by the steamer "Akamai". As the prospects of the "George" being released from her endebtedness were not very promising, Elder Hammond secured passage for himself and family on the "Fanny Major," paying $190 for cabin passage. Elder Eldridge and Graham could not go on the vessel, (who came from Lahaina on the "George") could not secure passage for the east on the "Fanny Major."

Saturday, March 15. Elder John R. Young wrote to his father,

Bishop Lorenzo D. Young as follows;

Upolu Kohala, Hawaii, March 15, 1856.

My health is still good, for which I feel to thank our Father in Heaven.

On the 2d and 4th of Feb. last our conference was held at Makahanaloa, Hilo. We had the best Native conference that I have ever attended on the Island; not one contrary voice was heard, for all was peace, joy and harmony. I will give you a quotation from my journal, showing what my feelings were on leaving for conference, which is to be held on the Island of Lanai on the 6th of April next. "My feelings were very singular at leaving Hilo, it being my first field of labor in the capacity of a minister of the gospel. What has been my labor and what have I achieved? But little, 'tis true; yet I have worked with all the ability that God has seen proper to give me. I have ever been ready to raise my voice in defense of the truth, and I believe that my garments are clean from the blood of all men." On leaving Hilo, Pres. Richards and myself passed through Hamakua, and on the 28th Feb. reached Waipio, where we found Elders Partridge and Rogers rusticating upon the vegetable productions of that fat land. We were kindly invited to attend their conference, and had a very good time during the 1st and 2nd days of March.

Conference over, we wended our way to this place where we are anxiously awaiting a vessel for Lanai. I'm tired of this place, this parched, sun-burnt and rocky land, fit only for the abode of owls and vipers. In vain I sieze a watergourd and raise it to my parched lips, thinking to quench my thirst, for alas! it is either empty or contains only brackish water which would be revolting to a California horse. As for food, corn dodger and Irish potatoes would be a dainty morsel. Fancy, for a moment, that you are seated at our dinner table; you glance over the bill of fare and read as follows:—Sour potatoes, poi mixed with sea water, snails, sea moss, salt, &c. &c. Now dear father, which dish will you be helped to? A chair is moved back, and a mild voice says, I thank you, but really I'm not hungry in the least.

There is a great deal said about the Saints starving in Deseret during this winter, have you heard of any one's living worse than we do here at times? I think not. But do not think, by what I have written, that I am growing poor, for I am fat, ragged in the extreme, and full as stout as a young giant half grown.

The rainy season is nearly past, yet Upolu looks as if it had not seen rain for the last half century.

Br. Cannon has published a tract in the Hawaiian tongue giving a short sketch of Joseph Smith's life, the Book of Mormon and its coming forth. This is being circulated among the Natives, and the Saints appear to be delighted with it. We are looking anxiously for the Book of Mormon, as it has been out of press some time; when it arrives we shall expect the work to take a new start throughout this group.

The brethren here are in good health and fine spirits. It is strange but nevertheless true, that they will be happy let them be placed in ever so adverse circumstances.

The Deseret News comes as regularly as the mails will bring it, but the "Mormon" has never made its appearance; Uncle Sam's mails can certainly take the premium for driving slow! going slow!! and for sailing more slow!!!

Thursday, March 27.—I am still at Upolu, as we have had no opportunity to leave. A vessel touched here a few days ago, but our purses being rather light we were unable to obtain a passage. I find that "its money that makes the mare go," the world all over.

I have just seen a Native brother from Lanai and learned of the departure of Elder Hammond and family for the Valley; may the Lord bless and prosper him on his journey. The company of Elders which I came out here with are now sole possessors of the field. Elder Pack has commenced his school at Lanai, which, it is said, is well attended both days and evenings.

(Des. News 6: 190)

Tuesday, March 18. Under this date, Elder Henry P. Richards wrote from Upolu, Kohala, Hawaii, as follows:

Foreign Correspondence.

SANDWICH ISLANDS.

Upolu, Kohala, Hawaii, Sandwich Islands, March 18, 1856.

Dear Brother Franklin—Another opportunity having presented itself, I cheerfully embrace the same by writing a few lines to you, to let you know how I am getting along, of my whereabouts, situation, &c. . . . . .

My health, I am sorry to say, has been quite poor for nearly a month past, indeed, my whole system has been quite out of order, and constant travelling in this excessive hot climate, with the native diet, tends not to make it better, very fast; but I have been enabled, so far, by the assistance of the Almighty, to attend to my labours, and I do not doubt but I shall be able to continue so to do, as I am on the amend, and shall probably soon be quite well again.

Since I last wrote to you, which was several months ago, my time has been employed in the Hilo Conference, doing what little good I could, according to the best of my ability. Brother John R. Young has been labouring with me, and I think our labours have been crowned with some little success, not, however, so much by way of increasing our numbers, (and such is the case generally, I believe, throughout the different Conferences) but in strengthening the Saints, setting the Branches in order, and in giving the *koomolokas* or outsiders, a chance to hear the truth, and embrace the same, if they felt so disposed.

We are now on our way to Lanai, to meet with the foreign Elders of this mission in Conference, which is to commence on the 6th of April next. We are waiting at this point, in company with brothers Partridge and Rogers, for a vessel, under rather unpleasant circumstances. There has been quite a famine in this vicinity for some time past, in consequence of having no rains. There is but very little food, in fact, nothing but sweet potatoes, and they are very scarce. Suffice it to say, we have not had a comfortable meal since our arrival here, but I am in hopes we shall soon be able to leave, and go where we can find a little better picking, and be a little better cared for.

The work of the Lord upon these Islands is still onward, and is, I believe, in a better condition than it was, say, eight or ten months ago, when the last company from Utah commenced their labours among this people. Not, however, because their abilities are superior to those who were here before them, but there have been more labourers in the field, consequently there has been a greater chance to give, both Saint and sinner, a thorough warning of the judgments which are about to be poured out upon the wicked unless they repent; for I suppose it is just as necessary to warn the ungodly—those who will not forsake their sins, that they may be better qualified for damnation—as it is to teach those who are willing to receive our instructions, that they may eventually be saved in the kingdom of heaven.

I do not suppose that our numbers have increased any during the past year, and the reports may perhaps show a slight decrease, but this is nothing strange to me, and would not be to any one who understands the character and disposition of this people. Many, I believe, embraced the work at the commencement, because it was something strange and new—a thing which this people are very fond of; others, very many of them, out of pecuniary motives. Among the Catholic and Protestant churches, upon these Islands, there is a continual *ahuaina* or taxation upon their purses. Their members have much to pay before they are privileged to partake of the sacrament; a liberal amount has to be paid in for the support of their ministers; they are also called upon to fork over to assist in spreading the Gospel upon the other groups of Islands, and their calls for this thing and that thing, when all summed up, make considerable of a pile, especially for a people who have, as it were, got nothing. This they calculated was a Church without money and without price; that the Elders could live without eating and drinking, or wearing out clothes, and the work would roll on gloriously and triumphantly without any of their assistance whatever; but when they came to find out that the Elders do actually have to eat, drink, and wear clothing, and that they cannot get along comfortably without being assisted occasionally, and that it is obligatory upon them to take hold and assist some little with their means, in rolling on the work, let it be ever so small to what they have been used to heretofore, it has caused some to "return to the pit from whence they were dug," or "like the sow that had been washed to her wallowing in the mire." Others, perhaps, with sensations little more acute, stand aloof from all denominations, and sigh for the days of *Kamehameha* I, when they were permitted to act out their heathenish rites, bow down to wood and stone—idols made by their own hands—frequently to sacrifice human beings, hogs, goats, chickens, *maias*, &c., in their heathen temples, and make whales, sharks, the volcano, &c., objects of their worship.

Notwithstanding all this, there are some good-hearted native Saints upon these lands, who do about as well as they know how, and I long to see them gathered out from the midst of the wicked and contaminating influences which surround them, to that place where they can be blessed both with a temporal and spiritual salvation.

Take the Hawaiian nation as a people, and they are anything but of a thinking, reflecting character. If they can get a plenty of *Poi* and fish to eat they are perfectly happy. Many have been baptized into this Church, but if I was to speak my own opinion, I have no idea that a great majority of them ever thought so far as to consider that this is the true Church, and the only one capable of saving and exalting them in the kingdom of God, hence, the seed is liable to wither and die when the sun makes its appearance, because there is not much depth of earth.

I can truly say that I have felt to rejoice in my labours among this people, and the Lord has blessed and prospered me abundantly in the same, although circumstances frequently combine to make our situation unpleasant, and we are called upon almost daily to witness scenes which are revolting, and unpleasant to any one who has been used to living in anything like refined society. Still the spirit of my mission has continually been with me, and I feel to thank the Lord that I have been called to it, even to labour among this degraded people, that I may, peradventure, be instrumental in doing them some little good, by assisting to redeem them from the corruptions and abominations into which they have fallen, and placing them upon a foundation which will ensure them salvation, and where they can rejoice with us in the rich blessings of our Redeemer's kingdom.

I have been greatly blessed in obtaining a knowledge of the native language. I can converse with the natives pretty freely, and, so far as speaking is concerned, I feel more or less at home in attempting to address a native congregation, but as for speaking in public in my own language, I have had no experience, and therefore know but very little about it. I sometimes think I shall almost forget what little English I ever did know, for if I happen to meet with a foreigner and get into conversation with him, (which is, however, a rare occurrence) I find that a native word is always on hand to fill up interstices. I have, however, had wisdom and strength given unto me, so far, according to my day, for which I feel truly thankful. I feel more and more, day by day, like going onward, and devoting myself and what little I have to the service of God, and to the building up of His kingdom upon the earth.

Lahaina, Island of Maui, April 10, 1856.

Brother Franklin—I sit down, after so

long a delay, [illegible] my letter to you, I hardly know whether it will have time to reach you before you leave England or not, as I understand you are expected to return home this season. Since I wrote the above, I have been on the Island of Lanai, where our general Conference was held; it commenced on the 6th instant, and continued four days. Never did I enjoy myself better at a Conference in my life; the spirit of union and love reigned predominant, and not a dissenting voice was heard. It will be useless for me to descend to particulars as to what transpired while we were together, as you will, no doubt, ere long, receive the minutes in full. As pertaining to myself, I was appointed to take charge of the Maui Conference, assisted by brothers J. A. West, and S. B. Thurston; this is the oldest and largest Conference in the mission, and I assure you, brother Franklin, I have a realizing sense of my own weakness and inability, in entering upon the duties of so responsible a station, as well as other responsibilities which have been placed upon me. Pray for me, I beseech of you, that I may be enabled to act honourably my part wherever my lot may be cast.

Brother Silas S. Smith, one of the first Presidency of the mission, in consequence of ill health, which has been declining for several months past, has been honourably released from further duties in the mission, with liberty to return home as soon as his way shall open before him. He has been a good, faithful man, and his absence will be much felt, as we are at the best very short of help, but it is considered the best and only course for him to pursue to again recover his lost health.

In regard to myself, my health has improved much during the past month. Sailing to this Island and meeting with the brethren, obtaining their blessing, faith, and prayers, with the anointing of oil, also a change of diet, have been the means of doing me much good, and I feel a good deal like a new man.

The Saints at the gathering place upon the Island of Lanai feel well, they enjoy far more of the spirit of the Lord, and are much more ready and willing to listen to counsel, than those who are scattered abroad upon the different Islands, they have had many things to contend with the past season, their crops many of them have been cut off by worms and extreme drought; but this, with the many little inconveniencies they have had to put up with, characteristic to settling a new place, they have borne with a fortitude worthy of a more enlightened race.

We have lately received a letter from Elder George Q. Cannon, San Francisco, entitled *Olelo Hoolaha*, printed in the Hawaiian language, giving a brief account of the rise of the Church, the coming forth of the Book of Mormon, &c., &c. It is an able production, and will undoubtedly do much good, by way of preparing the minds of the people for the reception of the Book of Mormon, which I understand is out of press, and is expected here daily.

I have received mails quite regularly thus far from home, and from other parts, by which I have kept tolerably well posted up, concerning the situation of affairs at home and abroad, which is truly a great comfort to a person, while labouring upon these "the sunny Isles of the Pacific." I received a mail from home the day before yesterday, all good news, our folks were all well.

I shall have to close for the present, as my time is somewhat limited. Please write upon the receipt of this, and give me a good long letter. If you direct by way of Panama or New York, it will no doubt come safe.

I shall direct this to Elder Cannon, San Francisco, and get him to forward it to you.

Please tender my kind regards to Elder Calkin in the Office, also to all of the brethren from the Valley with whom I am acquainted.

With fervent solicitations to our heavenly Father for your prosperity and future welfare, I subscribe myself your brother, most affectionately now and for ever. H. P. RICHARDS.

(Mill. Star 18:458)

Friday, March 29. Bro. Francis A. Hammond and family sailed from Honolulu, homeward bound, as passengers on the steamship "Fanny Major", paying $190 for the passages of ~~all~~ the whole family; he took along Isaac Lind, a young boy, after a rather tedious passage they arrived at San Francisco April 12th. On his arrival at San Bernardino, Bro. Hammond opened a shoe shop; and sent his own son Francis A., jun., and Isaac Lind to school.

Friday, March 28. Elders Henry P. Richards, John E. Young, Washington B. Rogers, and Edward Partridge arrived at Lahaina, Maui, from Hawaii per schooner "Kamehameha IV." Here the brethren found Elder Silas S. and Silas Smith, The same day (28th), about dust, the two Smiths and H. P. Richards, and Partridge left Lahaina to cross the channel in a whale boat; they arrived on Lanai on the morning of the 30th (Sunday), walked to Palawai, met Elders Pack, Johnson and King, who were living there. Richards got his watch which C. S. Atkins had stolen; meetings were held every day; visitors arrived from other islands.

Thursday, April 3. Elders Eli Bell, Joseph F. Smith, S. M. Molen, Geo. Spiers, John A. West and F. W. Hurst arrived at Laiai from Lahaina.

Saturday, April 5. Elders John T. Caine, Orson K. Whitney, Wm. W. Cluff, Smith B. Thurston and Gustaf Linn arrived at Lahai to attend conference. With the arrivals of these brethren all the American missionaries laboring in the Hawaiian Mission were all together once more.

MINUTES

Of a General Conference of the Sandwich Islands' Mission of the Church of Jesus Christ of Latter-Day Saints, held at Palawai, Island of Lanai, commencing on Sunday, April 6th, 1856.

Conference convened at 11 A. M.

Present.—Of the Presidency of the mission, Silas Smith, John T. Caine and Silas S. Smith.

Presidents of Conferences.—Joseph Smith, H. P. Richards, Edward Partridge, George Speirs and Eli Bell.

Traveling Elders.—W. E. Pack, Wm. King, S. M. Molen, Sixtus E. Johnson, John R. Young, W. B. Rogers, O. K. Whitney, W. W. Cluff, John A. West, S. B. Thurston, F. W. Hurst and G. Linn.

Conference called to order by Prest. Smith. Opened by singing the hymn on 132 page, "Sweet is the work" &c. Prayer by Prest. Smith. Sung hymn on 15 page, "joy to the world" &c.

Moved and carried that Elder John T. Caine act as Clerk of this Conference.

Moved and seconded that we sustain Elder Silas Smith as the President of this mission. Carried unanimously.

Prest. Smith in a brief manner thanked the brethren for their expression of confidence in him, said that by the assistance of the Lord, he would endeavor to merit a continuance of the same. He then presented Elders John T. Caine and Silas S. Smith as his counselors, who upon motion were unanimously sustained.

Prest. Smith in a few remarks stated the object of the Conference, and set forth the arrangement of the business, and called upon the Elders to take an active part in the same.

Moved and seconded that we uphold and sustain by our faith and prayers President Brigham Young, H. C. Kimball and J. M. Grant as the First Presidency of the Church of Jesus Christ of Latter-Day Saints, in all the world. Carried unanimously.

Moved and carried that we also sustain the Quorum of the Twelve Apostles and all other authorities of the Church in the land of Zion, and throughout the world.

The President then called for a representation of the Conferences which were given as follows:—

Lanai Conference, Elder Silas S. Smith, President, stated that the Saints who had gathered to this place continue to feel well; they desire to keep the commandments of the Lord; their faith in the great work of the last days is daily increasing, which is manifested very clearly by the alacrity with which they obey the counsels of those who are set over them; many are desirous of gathering to Zion as soon as the way opens. Fifty-five have gathered here since last Conference and were, as is customary, re-baptized into the Church. Meetings are held regularly three times on Sundays, and from three to six times through the week, all of which are well attended. Bore testimony to the faithfulness of his assistants, Elders W. E. Pack and William King.

Maui Conference.—Elder Joseph Smith, President, reports the Saints generally speaking the minds of the citizens; and during the shipping season many of those "who go down to the sea in ships" had the gospel preached to them, which in the future may not be entirely fruitless. I take pleasure in testifying to the zeal and faithfulness of my associates, Elders Orson K. Whitney, William Cluff and John A. West. While bro. Whitney and myself have been engaged with the secular and foreign interests of the mission in Honolulu, the native saints have been strengthened and built up by the untiring labors of Elders Cluff and West. The only opposition to the work has been a few Anti-Mormon sermons by the Protestant missionaries, which have done us considerable good; for, in endeavoring to expose Mormonism, they exposed their own folly and imposition, which was apparent, even to the prejudiced minds of their own church members.

Kauai Conference.—Elder George Speirs, President, On our arrival in this Conference we found the Saints very weak, and many had turned from the Church, several others who were reported at our last General Conference we have been unable to find, so that the statistical report of Kauai will show a considerable decrease from that reported to the last Conference. But those who do remain, feel well, and are more alive to the work than they ever have been before. Does not consider the decrease in numbers as any detriment to the cause, for many of those whose names were on the record were unworthy of a standing in the Church; believes the Conference will thrive now that the dead branches are lopped off. One meeting house has been built, and the meetings are pretty well attended. Testified to the faithful labors of his associate, Elder S. B. Thurston.

Molokai Conference.—Elder Eli Bell, President, This Conference has improved much these last few months, when I first went there many of the Saints were cold; but, through the blessing of the Lord, we have been enabled to create a fresh interest in their bosoms towards the principles of the gospel, and many are now rejoicing in the same. The Conference is well supplied with meeting houses; meetings are held regularly and are well attended; had been much assisted by Elder F. W. Hurst (formerly from Australia) who had proved a valuable fellow-laborer.

The following representation was then made:

Lanai, represented by Elder Silas S. Smith, 4 Seventies; 9 Elders; 9 Priests; 5 Teachers; 5 Deacons; 2 died; 1 cut off; 16 scattering. Total number of officers and members, 153.

Maui, represented by Elder Joseph Smith, 3 Seventies; 30 Elders; 54 Priests; 67 Teachers; 68 Deacons; 18 died; 1 cut off; 45 scattering. Total number of officers and members, 1253.

Hilo, (Hawaii) represented by Elder H. P. Richards, 2 Seventies; 4 Elders; 6 Priests; 10 Teachers; 9 Deacons; 5 died; 10 cut off; 16 baptized since last Conference. Total number of officers and members, 212.

Kohala, (Hawaii) represented by Elder Edward Partridge, 2 Seventies; 6 Elders; 18 Priests; 39 Teachers; 30 Deacons; 10 died; 15 cut off; 20 scattered; 54 baptized since last Conference. Total number of officers and members, 718.

Conference met pursuant to adjournment. Singing. Prayer by Elder Silas S. Smith. Singing.

Elder John T. Caine called the attention of the conference to the situation of Elder Silas S. Smith; said it had been apparent for some time, that the health of br. Smith was fast declining; did not believe that the Lord required any Elder to remain here at the sacrifice of his health. The authorities in Zion had plainly instructed us before we left home, to take care of our bodies, and not wear them out on one mission; thought that the climate did not agree with br. Smith, and in order that he might regain his health it would be necessary for him to seek a more congenial clime; shall feel sorry to part with the labors and counsels of br. Silas S. Smith, but wisdom seems to dictate that his stay on these lands be brief. Should therefore

Motion, That in consideration of the fast declining health of Elder Silas S. Smith, we consider that it would not be prudent for him longer to remain on these lands. We therefore feel to release him from further duties in this mission, that he may return home as speedily as possible. He leaves with our confidence and respect; he has been faithful in the discharge of every duty entrusted to him, and he has our prayers for the speedy restoration of his health, and future prosperity in the Redeemer's Kingdom.

After many expressions—by the President and Elders—of sympathy and affection towards br. Smith, coupled with regrets at being so soon bereaved of his society, the motion was put and unanimously carried.

Pres. Smith said that the releasing of br. Silas S. Smith had deprived him of one of his counsellors, he should therefore nominate Elder Henry P. Richards to take br. Smith's place as his second counsellor.

On motion the nomination was unanimously sustained. The Elders then received their appointments for the coming six months, as follows:

Lanai Conference, Edward Partridge, President—Eli Bell and S. E. Johnson, Travelling Elders.

Maui Conference, Elder Henry P. Richards President—John A. West and S. B. Thurston, Travelling Elders.

Hilo Conference, Elder Joseph Smith, President—W. B. Rogers, Travelling Elder.

Kohala Conference, Elder George Spiers, President—William W. Cluff, Travelling Elder.

Oahu Conference, Elder John T. Caine, President—Elders O. K. Whitney, Wm. King and F. W. Hurst, Travelling Elders.

Kauai Conference, Elder Ward E. Pack, President—Simpson M. Molen, Travelling Elder.

Molokai Conference, Elder John R. Young, President.

The brethren, by show of hands, manifested their satisfaction with their appointments.

The conference was then addressed by Elders King and Young.

Adjourned till 10 o'clock to-morrow.

Singing. Dismissed by Elder W. E. Pack.

Convened at 2 p. m. Singing. Prayer by Elder Joseph Smith. Singing.

The conference was then addressed by Elders W. E. Pack, John A. West, W. B. Rogers, Silas S. Smith, H. P. Richards, S. M. Molen, G. Linn, Joseph Smith and John T. Caine, who rejoiced in the work in which they were engaged as ministers of salvation to this benighted race; the union which was manifested in this conference was a source of gratitude and thanksgiving to our heavenly Father, that while the powers of the earth, both civil and religious, were at continual war with each other, we can sit and counsel upon the things pertaining to the Kingdom of God, and not a dissenting voice in our midst—all peace—all harmony—but one desire animating every breast, the rolling forth of the mighty purposes of Jehovah. We shall go from this conference invigorated and strengthened, our faith increased, and with renewed determinations to fulfil with honor the mission we came here to perform.

Pres. Smith said he was glad to hear the brethren speak their feelings, he also rejoiced in the union that prevails in our midst, and hoped it might ever continue, for in union among ourselves depended the prosperity of our mission. In the course of his remarks, he made many valuable suggestions to the Elders, all of which were heartily responded to on their part.

Some further instructions upon local and other matters were then given by the President and his counsellors, after which the Presidency gave each other a parting blessing, and then proceeded and blessed and set apart the Elders to their respective callings.

On motion, conference adjourned till the 6th of October, to meet at such place as the Presidency may select.

Sung doxology suited to the occasion. Benediction by Pres. Smith.

Evening 7½ o'clock.

The brethren assembled for a farewell meeting. Singing. Prayer by Elder Wm. W. Cluff. Singing.

Elder Caine addressed the meeting upon the coming forth of the gospel in these last days, showing that it was in accordance with the predictions of the old prophets as well as Christ and his Apostles, that such a work should come forth before the end.

He was followed by Elders Richards and Pack upon the same subject.

Pres. Smith then spoke upon the blessings and benefits of the gospel, and exhorted the Elders to faithfulness in the discharge of their duties, that when our labors are done here, we may all receive the welcome plaudit, "well done good and faithful servants." He thanked the brethren for the good order they had observed during the conference, and in conclusion, blessed them in the name of the Lord.

Doxology. Benediction by Pres. Smith.

Thus closed our April conference, a time long to be remembered by the Elders who participated in it; it has truly been a season of refreshing, a time of rejoicing. Our spirits are buoyant in anticipation of the good effects which will result from the unity, and good spirit with which the Elders separate from this conference. May the Lord help us to realize our hopes. Amen.

SILAS SMITH, President.
JOHN T. CAINE, Clerk.

P. S.—Every morning during the conference meetings were held for the natives, commencing at 6 o'clock and continuing till about 8. The time was well occupied, each morning by the several Elders in preaching and teaching the native Saints; the smiling countenances of the large congregations which assembled, morning after morning, gave evidence that the labors of the Elders were appreciated. J. T. C

MINUTES

Of a General Conference of the Sandwich Islands' Mission of the Church of Jesus Christ of Latter-Day Saints, held at Palawai, Island of Lanai, commencing on Sunday, April 6th, 1856.

[Concluded.]

Evening 7½ o'clock.

Meeting opened as usual by singing and prayer.

Elder Caine addressed the meeting upon the magnitude of the work in which we are engaged, and the responsibility of our stations as Elders of Israel.

He was followed by Elder Richards and others, who testified to the truth of what they had just heard, and expressed themselves as being greatly privileged in being considered worthy to fill so high and holy calling.

Pres. Smith made some very timely and instructive concluding remarks. An excellent spirit prevailed.

Monday, April 7th.

Conference convened at 10 A. M. Opened by singing. Prayer by Elder John T. Caine. Singing.

Elder Ward E. Pack made a report relative to the English school at that place, (Palawai, Lanai.) After considerable exertion, had succeeded in building a suitable house, and the school was commenced in February. The average attendance at the day school for children was twenty, and about the same number of adults to the evening school. Most of the scholars had made good progress for the time, and quite a desire was manifested to acquire the English language. On motion report was accepted.

Elder John T. Caine reports, that since our last conference negotiations had been entered into with the owner of the Palawai land, with a view of leasing it for a term of years, to be used for the gathering of the Saints, but nothing permanent had as yet been accomplished. Report accepted.

Elder John T. Caine reports, that agreeable to appointment he had, in behalf of the mission, renewed the application of the Minister of Interior for the necessary license to permit the Elders of this mission to solemnize marriages, a privilege of which we have been deprived for two years, while it is extended to all other ministers irrespective of sect or party. The Minister of Interior refusing to do anything in the matter, through the politeness of his R. H. Prince Lot Kamehameha our application was brought before the King in Privy Council, where a resolution was passed intructing the Minister of Interior *not* to grant such license to the Elders of our Church, assigning as a reason, that we "*believe* and *teach* the doctrine of Polygamy, the *practice* of which is contrary to the laws of this Kingdom." Report accepted. Some business of a local nature was then disposed of when conference adjourned for one hour. Singing. Dismissed by Elder S. E. Johnson.

2 o'clock P. M.

Evening 7½ o'clock.

Meeting opened as usual, and was addressed by Elders Richards, S. S. Smith, and others, upon the great truths contained in the gospel as revealed in these last days; felt like devoting their whole energies to the promulgation of the same, that they might do something for the benefit of their fellow men, as well as for themselves. All seemed to rejoice in the truth of the remarks and all appeared to enjoy the meeting.

Tuesday, April 8th.

Conference convened at 10 A. M. Opened by Singing. Prayer by Elder Edward Partridge. Singing.

Motioned and carried that the English school at Palawai, Lanai, be continued, and that Elder S. E. Johnson take charge of the same, under the direction of the Presidency. The price of tuition for each pupil was fixed at one dollar per quarter, this amount being considered barely sufficient to defray the necessary expenses of the school.

Some business of a local nature, mostly pertaining to the Gathering Place on Lanai, was then transacted.

Adjourned for one hour. Doxology. Benediction by Elder H. P. Richards.

Conference convened at 2 P. M. Singing. Prayer by Elder W. E. Pack. Singing.

Moved and carried, that Charles S. Atkins be cut off from the Church of Jesus Christ of Latter-Day Saints for unchristianlike conduct.

Moved, That we tender to Elder George Q. Cannon of San Francisco our sincere thanks for the printed letter (Olelo Hoolahá) which he sent us for distribution among this people; it has been the means of doing much good in preparing them to receive the Book of Mormon; and we feel to uphold and sustain Elder Cannon and associates, Elders Bull and Wilkie, in their labors in printing and publishing the Hawaiian translation of the Book of Mormon, and in all their efforts in the cause of truth.

The President then nominated the following native Elders to go on missions:

J. W. H. Kou and Keolanui to labor in the Maui conference; Puoanui and Mahoe to labor in the Hilo, (Hawaii) conference; Paulo Maewaewa and Kahalemanu in the Kohala (Hawaii) conference; J. W. B. Makuakane and Nahakualua in the Oahu conference; Kapono and Puamana to labor in the Kauai conference; Keolanui and Pake to labor in the Molokai conference. On motion these nominations were unanimously sustained.

Adjourned till 10 o'clock to-morrow. Singing. Benediction by Elder O. K. Whitney.

Wednesday, April 9th.

Conference convened at 10 A. M. Singing. Prayer by Elder William King. Singing.

The President stated that as there was no further business to come before the conference, we would this day in speaking to each other, and called upon the Elders to occupy the time as the spirit should dictate.

Whereupon, Elders O. K. Whitney, S. E. Johnson, John R. Young, S. B. Thurston, Geo. Speirs, Edward Partridge, William W. Cluff, F. W. Hurst and Eli Bell briefly addressed the conference—expressed themselves greatly blessed during the session of this conference—never have we beheld such union of feeling away from the stakes of Zion; we feel like pressing on in the good work, and doing all we can to raise this poor down-trodden race, from their low and degraded situation.

Adjourned for one hour. Doxology. Benediction by Elder W. B. Rogers.

feeling well—as this is the oldest Conference in the mission, there are some who having lost their first love, have become lukewarm and careless; but the majority are rejoicing in the work in which they have engaged; meetings are held regularly in the different branches, which are well attended. The Saints are well supplied with meeting houses. Many are desirous of gathering to Zion. Testified to the faithfulness of his associate laborers, Elders S. M. Molen and Sixtus E. Johnson.

Hilo (Hawaii) *Conference.*—Elder H. P. Richards, President, reports that when he arrived in his field from the July Conference he found the Church in Hilo in a very poor situation, but he was happy to state that, through the blessings of the Lord, it had been restored to order, and the Saints generally are feeling well, and rejoicing in the gospel. Meetings are regularly held, and well attended. One good meeting house has been built and another commenced. Through having to spend all our time in strengthening the Saints, we have been unable to open up new fields of labor, as was anticipated we should do, at our last Conference. There are large districts in this Conference where the gospel has not yet been preached, and although frequently called upon to go there and preach, we could not do so, and attend to our other duties. Testified to the zeal and faithfulness of his fellow laborer Elder John R. Young.

Kohala (Hawaii) *Conference.*—Elder Edward Partridge, President. This Conference, like that of Hilo, we found (upon arriving there from our last general Conference) to be in a somewhat confused state; but at present the majority of the Saints feel well, and are increasing in faith and good works, there are still, however, some careless and heedless ones. Meetings are held regularly in the different branches, and are generally interesting. The Conference was in a much better situation when we left it, than it had been for some time past; we have been blessed in our labors. The Saints are pretty well supplied with meeting houses. Elder W. B. Rogers has been a faithful fellow-laborer, and has done all he could to assist in the work.

Oahu Conference.—Elder John T. Caine, President, reports this Conference in a healthy condition, the Saints are generally alive to the work, and the officers are diligent in their callings, yet there are some who do not seem to realize the importance of living their religion. Meetings are held regularly throughout the Conference, and are well attended. One meeting house has been built, and materials ready for others. In Honolulu—besides a large branch of native Saints, there is a small branch of foreigners. Four meetings, two native and two English, are held on Sundays, with prayer and social meetings frequently through the week, all of which are generally well attended. Our labors among the foreign community, although apparently fruitless, have not been without their good effects in removing prejudices from

Oahu, represented by Elder John T. Caine, 4 Seventies; 19 Elders; 28 Priests; 32 Teachers; 17 Deacons; 18 died; 20 cut off; 43 scattering; 52 baptized since last Conference. Total number of officers and members, 800.

Oahu, Foreign Saints, represented by Elder John T. Caine, 4 Elders; 1 Priest; 13 removed; 2 cut off; 4 scattering; 1 baptized since last Conference. Total number of officers and members, 18.

Kauai, represented by Elder George Speirs, 2 Seventies; 14 Elders; 18 Priests; 5 Teachers; 16 Deacons; 35 died; 89 cut off; 50 scattering; 17 baptized since last Conference. Total number of officers and members, 500.

Molokai, represented by Elder Eli Bell, 1 Seventy; 13 Elders; 11 Priests; 9 Teachers; 6 Deacons; 6 died; 9 cut off; 22 scattering; 2 baptized since last Conference. Total number of officers and members, 177.

The Conference was then briefly addressed by Elders Pack, Partridge and Johnson, who expressed themselves happy in the privilege they thus enjoyed, in once more assembling in a Conference capacity, and rejoiced to behold the unity and good feeling which seemed to pervade every breast.

Adjourned for one hour.

Singing. Benediction by Elder John T. Caine.

2 P. M.

Conference convened pursuant to adjournment. Singing. Prayer by Elder H. P. Richards. Singing.

Elder John T. Caine submitted a report of the secular affairs of the mission; which was read and accepted.

Report shows that considerable of the indebtedness of the mission had been discharged since last Conference, with a prospect of the whole being shortly liquidated.

Elder Silas S. Smith made a report of the operations at the gathering place, Palawai, Lanai. Accepted.

Report shows that considerable labor had been performed on the farm, with a prospect for a time of an abundant harvest; but the worms had again appeared, and swept away almost every thing. The extreme drought this season has also been a detriment to our efforts, yet notwithstanding these difficulties the native Saints have raised sufficient to supply all their wants. We have contracted no more debts upon the place, and with the ordinary blessing of Providence, the prospects in the future are good.

Adjourned till 10 o'clock to-morrow.

Singing. Benediction by Elder Silas S. Smith.

Sunday, April 6. A general conference of the Sandwich Islands Mission, which was continued for four days, was commenced at Palawai, on the island of Lanai.

The conference commenced at 11 a. m. Silas Smith presiding. John T. Caine was appointed clerk of the conference.

Of Elders from Zion the following were present. Of the presidency of the mission: Silas Smith, John T. Caine and Silas S. Smith.. Presidents of conferences: Joseph F. Smith, Henry P. Richards, Edward Partridge, Geo. Speirs and Eli Bell. Traveling Elders: Ward E. Pack, Wm. King, Simpson M. Molen, Sextus E. Johnson, John R. Young, Washington B. Rogers, Orson K. Whitney, Wm. W. Cluff, John A. West, Smith B. Thurston, Fred. W. Hurst and Gustaf Linn.

Pres. Silas Smith made the opening address, explaining briefly the object of the conference, after which the general authorities of the Church were unanimously sustained. The president then called for a representation of the conferences which were given as follows:

Lanai conference; Elder Silas S. Smith, the president, stated that the Saints who had gathered to Lanai continued to feel well and desired to keep the commandment of God. Their faith in the great work of the last days was daily increasing, which was manifested very clearly by the alacrity with which they obeyed the counsels of those who were set over them. Many were desirous of gathering to Zion, as soon as the way opened. Fifty-five had gathered to Lanai, since last conference and were, as was customary, rebaptized after their arrival. Meetings were held regularly three times on Sundays and from three to six times through the week, all of which were well attended, Elder Smith testified to the faithfulness of his assistants, Elders Ward E. Pack and Wm. King.

Maui conference; Elder Joseph F. Smith, the president, reported the Saints feeling well, generally speaking. This being the oldest missionary field in the mission, there were some who had lost their first love and had become lukewarm and careless; but the majority were rejoicing in the work in which they were engaged; meetings were held regularly in the different branches, which were well attended. The saints were well supplied with meeting houses. Many were desirous of gathering to Zion. The speaker testified that his assistants, Elder S. Simpson M. Molen and Sextus E. Johnson were faithful laborers. Hilo (Hawaii) conference: Elder Henry P. Richards, the president, reported that when he arrived in his field from the

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conference held in July, 1855, he found the church in Hilo in a very poor situation; but he was happy to state that through the blessings of the Lord, it had been restored to order, and the saints generally were feeling well and rejoicing the the Gospel Meetings were held regularly and well attended. One good meeting house had been built and another commenced. Through having to spend all their time in strenthening the Saints, the Elders had been unable to open new fields of labor. There were still large districts in the conference in which the gospel had not yet been preached, and although frequently called upon to go there and preach, they could not do so and at the same time attend to their other duties. Elder Richards testified to the zeal and faithfulness of his fellow laborer, Elder John R. Young.

Kohala (Hawaii) conference; Elder Edward Partridge, the president, said that this conference like that of Hilo, was found to be in a somewhat confused state when the Elders returned from the conference held in July, 1855; but now the majority of the Saints felt well and were increasing in faith and good works; however, there were still some careless and heedless ones. Meetings were held regularly in the different branches, and were generally interesting. The conference was in a much better condition now than it had been for some time past and the Elders had been blessed in their labors. The saints were pretty well supplied with meeting houses. Elder Washington B. Rogers had been a faithful fellow-laborer and had done all he could to assist in the work.

Oahu conference: Elder John T. Caine, the president, reported that his conference was in a healthy condition; the saints were generally alive to the work and the officers were diligent in their callings; yet there were some who did not seem to realize the importance of living their religion. Meetings were held regularly throughout the conference and were well attended. One meeting house had been built and materials were ready for others. In Honolulu there was a large branch of native saints and a small branch of foreigners.

Four meetings, two native and two English, were held on Sundays, with prayer and social meetings frequently through the week, all of which were generally well attended. The labors of the Elders among the foreigners, although apparently fruitless, had not been without their good effects in removing prejudices from

the minds of the citizens; and during the shipping season an effort had been made to preach the Gospel to the sailors in port. Elder Caine testified to the zeal and faithfulness of his associates, Elders Orson K. Whitney, Wm. W. Cluff and John A. West. While the president and elder Whitney had been engaged with the secular and foreign interests of the mission in Honolulu, the native Saints had been strengthened and built up by the untiring labors of Elders Cluff and West. The only opposition to the work had been a few anti-Mormon sermons by the Protestant missionaries, which have done us considerable good; for in endeavoring to expose "Mormonism", they exposed their own folly and imposition, ~~which exposed their own folly and imposition~~. This had been made apparent, even to the prejudiced minds of their own Church memberss.

Kauai conference: Elder Geo. Speirs, the president, reported that when he and companion arrived on Kauai, they found the Saints very weak, and many had turned from the Church; several others who had been reported at the last conference had not since been found, so that the statistical report of Kauai would show considerable decrease in membership. But those who remained felt well, and were more alive to the work than they ever had been before. One meeting house had been built, and the meetings generally were well attended. The president testified to the faithful labors of his associate Elder Smith B. Thurston.

Molokai conference; Elder Eli Bell, the president, reported that this conference had improved very much these last four months. When he first went to Molokai many of the Saints were cold; but through the blessings of the Lord, the Elders had been enabled to create a fresh interest in their bosoms toward the principles of the Gospel. The conference was well supplied with meeting houses; meetings were held regularly and well attended. Elder Bell had received much assistance from Elder F. W. Hurst, (formerly from Australia) who had proved a valuable fellow-laborer.

The following statistical representation was then made:

Lanai, represented by Elder Silas S. Smith; 4 Seventies, 9 Elders, 9 Priests, 5 Teachers, 5 Deacons, 2 died, 1 excommunicated, 16 scatterings; total number of officers and members, 153.

Maui, represented by Elder Joseph F. Smith; 3 Seventies, 30 Elders, 54 Priests, 67 Teachers, 68 Deacons, 18 died, 1 excommunicated, 45 scattering; total number of officers and members, 1253.

Hilo (Hawaii) represented by Elder Henry P. Richards; 2 Seventies 4 Elders, 6 Priests, 10 Teachers, 9 Deacons, 5 died, 10 excommunicated, 16 baptized since last conference; total number of officers and members 212.

Kohala (Hawaii) represented by Elder Edward Partridge; 2 Seventies, 6 Elders, 18 Priets, 39 Teachers, 30 Deacons, 10 died, 15 excommunicated, 30 scattered, 54 baptized since last conference; total number of officers and members, 718.

Oahu, represented by Elder John T. Caine; 4 Seventies, 19 Elders, 28 Priests, 32 Teachers, 17 Deacons, 18 died, 20 excommunicated, 73 scattering, 52 baptized since last conference; total officers and members 800. Oahu foreign Saints, represented by Elder Caine, 4 Elders, 1 Priest, 13 removed, 2 excommunicated, 4 scattering, 1 baptized since last conference; total officers and members 18.

Kauai, represented by Elder Speirs; 2 Seventies, 14 Elders, 18 Priests, 5 Teachers, 16 Deacons, 35 died, 89 excommunicated, 50 scattering, 17 baptized since last conference; total number of officers and members 500.

Molokai, represented by Eli Bell; 1 Seventy, 13 Elders, 11 Priests, 9 Teachers, 6 Deacons, 6 died, 9 excommunicated, 22 scattering, 2 baptized since last conference; total officers and members 177.

The conference was then briefly addressed by Elders Pack, Partridge and Johnson.

In the afternoon session Elder John T. Caine submitted a report of the secular affairs of the mission, which showed that considerable of the indebtedness of the mission had been discharged since last conference, with the prospect of the whole being shortly liquidated.

Elder Silas S. Smith made a report of the operations at the gathering place, Palawai, Lanai, which showed that considerable labor had been performed on the farm, with a prospect for a time of an abundant harvest; but the worms had again appeared and swept away almost everything. The extreme drought this season had also been a detriment to the efforts of the settlers; but notwithstanding these difficulties the native Saints had raized sufficient to supply all their wants. No further debts had been contracted on the place, and with the ordinary blessings of the Lord the prospects for the future were good.

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An evening meeting, commencing at 7: 30 o'clock was addressed by Elders Caine and Richards, Pres. Smith and others.

Monday, April 7. The conference at Palawai was continued. In the forenoon meeting, Elder Ward E. Pack made a report relative to the English school at Palawai, Lanai. After considerable exertion they had succeeded in building a suitable house, and the school was commenced in February last. The average attendance at the day school for children was 20, and about the same number of adults to the evening school. Most of the scholars had made good progress for the time and quite a desire was manifested to acquire the English language.

Elder John T. Caine reported that since the last conference negotiations had been entered into with the owner of the Palawai land, with a view of leasing it for a term of years, to be used for the gathering of the Saints, but nothing permanent had as yet been accomplished. Elder Caine also reported that agreeable to appointment he had, in behalf of the mission, renewed the application to the Minister of the Interior for the necessary license to permit the Elders of this mission to solemnize marriages, a privilege which had been denied the Elders for two years, while it was extended to all other ministers irrespective of sect or party. The Minister of the Interior refused to do anything in the matter, but through the politeness of Prince Lot Kamehameha, the petition was brought before the king in Privy Council, where a resolution was passed instructing the Minister of the Interior not to grant such license to the Elders of the "Mormon" church, assigning as a reason that they believed and taught the doctrine of polygamy, the practise of which was contrary to the laws of the Hawaiian kingdom.

In the afternoon session, Elder Silas S. Smith, whose health was failing, was honorably released from further duties in the mission, with permission to return home. Elder Henry P. Richards was then sustained as second counselor to the president of the mission, instead of Bro. Silas S. Smith.

The Elders then received their appointments for the coming six months as follows:

Lanai conference; Edward Partridge, president; Eli Bell and Sixtus E. Johnson traveling Elders. Maui conference; Henry P. Richards, president; John M. West and Smith B. Thurston, traveling Elders.

Hilo conference; Joseph F. Smith, president; Washington B.

Rogers, traveling Elder.

Kohala conference: Geo. Speirs, president; Wm. W. Cluff, traveling Elder. Oahu conference: John T. Caine, president; Orson K. Whitney, Wm. King and F. W. Hurst, traveling Elders.

Kauai conference: Ward E. Pack, president; Simpson M. Molen, traveling Elder.

Molokai conference: John R. Young, president.

The conference was then addressed by Elders King and Young.

An evening meeting was again held, commencing at 7: 30 o'clock; it was addressed by a number of the Elders.

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Tuesday, April 8. The conference at Palawai was continued. In the forenoon meeting the conference voted "that the English school at Palawai, Lanai, be continued, and that Elder Sixtus E. Johnson take charge of the same, under the direction of the presidency. "The price of tuition for each pupil was fixed at $1 per quarter, this amount being considered barely sufficient to defray the necessary expenses of the school. In the afternoon session it was voted that Chas. S. Atkins be excommunicated from the Church of Jesus Christ of Latter-day Saints for unchristian like conduct," and "that we tender to Elder Geo. Q. Cannon, of San Francisco, our sincere thanks for the printed letter, entitled Olelo Hoolaha, which he sent us for distribution among this people; it has been the means of doing much good in preparing them to receive the Book of Mormon; and we feel to uphold and sustain Elder Cannon and associates, Elders Bell and Wilkie, in their labors in printing and publishing the Hawaiian translation of the Book of Mormon, and in all their efforts in the cause of truth."

The president then nominated the following native Elders to go on missions; J. W. H. Kou and Keolanui to labor in the Maui conference; Pucanui and Mahoe to labor in the Hilo conference; Paulo, Maewaewa and Kahalemanu in the Kohala conference; J. W. B. Makuakane and Nahakualua in the Oahu conference; Kapono and Puamana to labor in the Kauai conference; Keolanui and Pake to labor in the Molokai conference.

Wednesday, April 9. This was the closing day of the conference at Palawai. The business of the conference having been finished, the time was occupied in preaching. The speakers in the forenoon session were Elders Orson K. Whitney, Sixtus E. Johnson, John R. Young, Smith B. Thurston, Geo. Speirs, Edward Partridge, Wm. W. Cluff, Fred. W. Hurst, and Eli Bell. In the afternoon Elders Ward E. Pack, John A. West, Washington B. Rogers, Silas S. Smith, Henry P. Richards, Simpson M. Molen, Gustaf Linn, Joseph F. Smith, John T. Caine and Pres. Silas Smith addressed the conference, which was then adjourned till the 6th of October next to meet at such a place as the presidency may select.

The brethren assembled for a farewell meeting in the evening.

Every morning during the conference meetings were held for the natives, commencing at 6 o'clock and continuing till about 8. The time was well occupied each morning by the several Elders in preaching and teaching the native Saints; the smiling countenances of the large congregation which assembled morning after morning gave evidence that the labors of the Elders were appreciated.

(Des. News 6: 172)

The following minutes of this interesting conference were published in the "Deseret News:"

MINUTES

OF A GENERAL CONFERENCE OF THE SANDWICH ISLANDS MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT PALAWAI, ISLAND OF LANAI, COMMENCED ON SUNDAY, APRIL 6TH, 1856.

Conference convened at 11 a.m.

Present—Of the presidency of the mission: Silas Smith, John T. Caine and Silas S. Smith.

Presidents of conferences: Joseph Smith, H. P. Richards, Edward Partridge, George Speirs and Eli Bell.

Traveling Elders: W. E. Pack, Wm. King, S. M. Molen, Sixtus E. Johnson, John R. Young, W. B. Rogers, O. K. Whitney, W. W. Cluff, John A. West, S. B. Thurston, F. W. Hurst and G. Linn.

Conference called to order by Prest. Smith. Opened by singing the hymn on page 132, "Sweet is the work," &c. Prayer by Prest. Smith. Sung hymn on page 15, "Joy to the world," &c.

Moved and carried that Elder John T. Caine act as clerk of the conference.

Moved and seconded that we sustain Elder Silas Smith as the president of this mission. Carried unanimously.

Prest. Smith in a brief manner thanked the brethren for their expression of confidence in him, said that by the assistance of the Lord, he would endeavor to merit a continuance of the same. He then presented Elders John T. Caine and Silas S. Smith as his counselors, who upon motion were unanimously sustained.

Prest. Smith in a few remarks stated the object of the conference, and set forth the arrangement of the business, and called upon the elders to take an active part in the same.

Moved and seconded that we uphold and sustain by our faith and prayers President Brigham Young, H. C. Kimball and J. M. Grant as the First Presidency of the Church of Jesus Christ of Latter Day Saints, in all the world. Carried unanimously.

Moved and carried that we also sustain the quorum of the Twelve Apostles and all other authorities of the church in the land of Zion, and throughout the world.

The President then called for a representation of the conferences which were given as follows:—

LANAI CONFERENCE.—Elder Silas S. Smith, president, stated that the Saints who had gathered to this place continue to feel well; they desire to keep the commandments of the Lord; their faith in the great work of the last days is daily increasing, which is manifested very clearly by the alacrity with which they obey the counsels of those who are set over them; many are desirous of gathering to Zion as soon as the way opens. Fifty-five have gathered here since last conference, and were, as is customary, re-baptized into the church. Meetings are held regularly three times on Sundays, and from three to six times through the week, all of which are well attended. Bore testimony to the faithfulness of his assistants, Elders W. E. Pack and William King.

MAUI CONFERENCE.—Elder Joseph Smith, president, reports the Saints generally speaking feeling well—as this is the oldest conference in the mission, there are some who having lost their first love, have become lukewarm and careless; but the majority are rejoicing in the work in which they have engaged; meetings are held regularly in the different branches, which are well attended. The Saints are well supplied with meeting houses. Many are desirous of gathering to Zion. Testified to the faithfulness of his associate laborers, Elders S. M. Molen and Sixtus E. Johnson.

HILO (HAWAII) CONFERENCE.—Elder H. P. Richards, president, reports that when he arrived in his field from the July conference he found the church in Hilo in a very poor situation, but he was happy to state that, through the blessings of the Lord, it had been restored to order, and the Saints generally are feeling well, and rejoicing in the gospel.

Meetings are regularly held and well attended. One good meeting house has been built and another commenced. Through having to spend all our time in strengthening the Saints, we have been unable to open up new fields of labor, as was anticipated we should do, at our last conference. There are large districts in this conference where the gospel has not yet been preached, and although frequently called upon to go there and preach, we could not do so, and attend to our other duties. Testified to the [illegible] and faithfulness of his fellow laborer Elder John R. Young.

KOHALA (HAWAII) CONFERENCE.—Elder Edward Partridge, president. This conference, like that of Hilo, was found (upon arriving there from our last general conference) to be in a somewhat confused state, but at present the majority of the Saints feel well, and are [illegible] in faith and good works, there [illegible] however, some careless and heedless

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ous. Meetings are held regularly in the different branches, and are generally interesting. The conference was in a much better situation when we left it, than it had been for some time past; we have been blessed in our labors. The Saints are pretty well supplied with meeting houses. Elder W. B. Rogers has been a faithful fellow-laborer, and has done all he could to assist in the work.

Oahu Conference.—Elder John T. Caine, president, reports this conference in a healthy condition; the Saints are generally alive to the work, and the officers are diligent in their callings, yet there are some who do not seem to realize the importance of living their religion. Meetings are held regularly throughout the conference, and are well attended. One meeting house has been built, and materials ready for others.

In Honolulu, besides a large branch of native Saints, there is a small branch of foreigners. Four meetings, two native and two English, are held on Sundays with prayer and social meetings frequently through the week, all of which are generally well attended. Our labors among the foreign community, although apparently fruitless, have not been without their good effects in removing prejudices from the minds of the citizens; and during the shipping season many of those "who go down to the sea in ships" had the gospel preached to them, which in the future may not be entirely fruitless.

I take pleasure in testifying to the zeal and faithfulness of my associates, Elders Orson K. Whitney, William Cluff and John A. West. While W. Whitney and myself have been engaged with the secular and foreign interests of the mission in Honolulu, the native Saints have been strengthened and built up by the untiring labors of Elders Cluff and West.

The only opposition to the work has been a few anti-Mormon sermons by the Protestant missionaries, which have done us considerable good; for in endeavoring to expose Mormonism, they exposed their own folly and imposition, which was apparent, even to the prejudiced minds of their own church members.

Kauai Conference.—Elder George Speirs, president. On our arrival in this conference we found the Saints very weak, and many had turned from the church, several others who were reported at our last general conference we had been unable to find, so that the statistical report of Kauai will show a considerable decrease from that reported to the last conference. But those who do remain, feel well, and are more alive to the work than they ever have been before. Does not consider the decrease in numbers as any detriment to the cause, for many of those whose names were on the record were unworthy of a standing in the church; believes the conference will thrive now that the dead branches are lopped off. One meeting house has been built, and the meetings are pretty well attended. Testified to the faithful labors of his associate, Elder S. B. Thurston.

Molokai Conference.—Elder Eli Bell, president. This conference has improved much these last few months. When I first went there many of the Saints were cold; but, through the blessing of the Lord, we have been enabled to create a fresh interest in their bosoms towards the principles of the gospel, and many are now rejoicing in the same. The conference is well supplied with meeting houses; meetings are held regularly and well attended; had been much assisted by Elder F. W. Hurst (formerly from Australia) who had proved a valuable fellow-laborer.

The following representation was then made:

Lanai, represented by Elder Silas S. Smith, 4 seventies, 9 elders, 9 priests, 5 teachers, 5 deacons, 2 died, 1 cut off, 16 scattering. Total number of officers and members, 153.

Maui, represented by Elder Joseph Smith, 3 seventies, 20 elders, 54 priests, 67 teachers, 68 deacons, 18 died, 1 cut off, 45 scattering. Total number of officers and members, 1253.

Hilo, (Hawaii) represented by Elder H. P. Richards, 2 seventies, 4 elders, 6 priests, 10 teachers, 9 deacons, 5 died, 10 cut off, 16 baptized since last conference. Total number of officers and members, 212.

Kohala, (Hawaii) represented by Elder Edward Partridge, 2 seventies, 6 elders, 18 priests, 39 teachers, 30 deacons, 10 died, 15 cut off, 30 scattered, 54 baptized since last conference. Total number of officers and members, 718.

Oahu, represented by Elder John T. Caine, 1 seventies, 19 elders, 28 priests, 32 teachers, 17 deacons, 18 died, 39 cut off, 73 scattering, 82 baptized since last conference. Total number of officers and members, 800.

Oahu, foreign Saints, represented by Elder John T. Caine, 4 elders, 1 priest, 13 removed, 2 cut off, 4 scattering, 1 baptized since last conference. Total number of officers and members, 18.

Kauai, represented by Elder George Speirs, 2 seventies, 14 elders, 18 priests, 5 teachers, 10 deacons, 35 died, 30 cut off, 50 scattering, 17 baptized since last conference. Total number of officers and members, 500.

Molokai, represented by Elder Eli Bell, 1 seventy, 13 elders, 11 priests, 9 teachers, 6 deacons, 6 died, 5 cut off, 22 scattering, 2 baptized since last conference. Total number of officers and members, 177.

The conference was then briefly addressed by Elders Beck, Partridge and Johnson, who expressed themselves happy in the privilege they thus enjoyed, in assembling in a conference capacity, and rejoiced to behold the unity and good feeling which seemed to pervade every breast.

Adjourned for one hour.

Singing. Benediction by Elder John T. Caine.

2 P. M.

Conference convened pursuant to adjournment. Singing. Prayer by Elder H. P. Richards. Singing.

Elder John T. Caine submitted a report of the secular affairs of the mission; which was read and accepted.

Report shows that considerable of the indebtedness of the mission had been discharged since last conference, with the prospect of the whole being shortly liquidated.

Elder Silas S. Smith made a report of the operations at the gathering place, Palawai, Lanai. Accepted.

Report shows that considerable labor had been performed on the farm, with a prospect for a time of an abundant harvest; but the worms had again appeared, and swept away almost everything. The extreme drouth this season has also been a detriment to our efforts yet notwithstanding these difficulties the native Saints have raised sufficient to supply all their wants. We have contracted no more debts upon the place, and with the ordinary blessing of Providence, the prospects in the future are good.

Adjourned till 10 o'clock to-morrow.

Singing. Benediction by Elder Silas S. Smith.

Evening 7½ o'clock.

Meeting, opened as usual by singing and prayer.

Elder Caine addressed the meeting upon the magnitude of the work in which we are engaged and the responsibility of our stations as Elders of Israel.

He was followed by Elder Richards and others, who testified to the truth of what they had just heard, and expressed themselves as being greatly privileged in being considered worthy to fill so high and holy a calling.

Pres. Smith made some very timely and instructive concluding remarks. An excellent spirit prevailed.

Monday, April 7.

Conference convened at 10 a. m. Opened by singing. Prayer by Elder John T. Caine. Singing.

Elder Ward E. Beck made a report relative to the English school at that place, (Palawai, Lanai.) After considerable exertion, had succeeded in building a suitable house, and the school was commenced in February. The average attendance at the day-school for children was twenty, and about the same number of adults to the evening school. Most of the scholars had made good progress for the time, and quite a desire was manifested to acquire the English language. On motion report was accepted.

Elder John T. Caine reports, that since our last conference negotiations had been entered into with the owner of the Palawai land, with a view of leasing it for a term of years, to be used for the gathering of the Saints, but nothing permanent had as yet been accomplished. Report accepted.

Elder John T. Caine reports, that, agreeable to appointment he had, in behalf of the mission, renewed the application to the Minister of Interior for the necessary license to permit the Elders of this mission to solemnize marriages, a privilege of which we have been deprived for two years, while it is extended to all other ministers irrespective of sect or party.

The Minister of Interior refusing to do anything in the matter, through the politeness of his R. H. Prince Lot Kamehameha, our application was brought before the King in Privy Council, where a resolution was passed instructing the Minister of Interior not to grant such license to the Elders of our Church, assigning as a reason, that we 'believe and teach the doctrine of Polygamy, the practice of which is contrary to the laws of this Kingdom.'

Report accepted. Some business of a local nature was then disposed of, when conference adjourned for one hour. Singing. Dismissed by Elder S. E. Johnson.

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2 o'clock p.m.

Conference met pursuant to adjournment.—Singing. Prayer by Elder Silas S. Smith.—Singing.

Elder John T. Caine called the attention of the conference to the situation of Elder Silas S. Smith; said it had been apparent for some time, that the health of Br. Smith was fast declining; did not believe that the Lord required any Elder to remain here at the sacrifice of his health. The authorities in Zion had plainly instructed us before we left home to take care of our bodies, and not wear them out on one mission; thought that the climate did not agree with Br. Smith, and in order that he might regain his health it would be necessary for him to seek a more congenial climate; shall feel sorry to part with the labors and counsels of Br. Silas S. Smith, but will endeavor to dictate that his stay on these lands be brief. Should the reflection, that in consideration of the fast declining health of Elder Silas S. Smith, we were, or thought we could not be perfect in

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[illegible] longer to remain on these lands. We therefore feel to release him from further duties in the mission, that he may return home as speedily as possible. He leaves with our confidence and respect; he has been faithful in the discharge of every duty entrusted to him, and he has our prayers for the speedy restoration of his health, and future prosperity in the Redeemer's Kingdom.

After many expressions, by the President and Elders, of sympathy and affection towards Br. Smith, coupled with regrets at being so soon bereaved of his society, the motion was put and unanimously carried.

Pres. Smith said that as the releasing of br. Silas S. Smith had deprived him of one of his counselors, he should therefore nominate Elder Henry P. Richards to take br. Smith's place as his second counselor.

On motion the nomination was unanimously sustained. The Elders then received their appointments for the coming six months, as follows:

LANAI CONFERENCE, Edward Partridge, President—Eli Bell and S. E. Johnson, Traveling Elders.

MAUI CONFERENCE, Elder Henry P. Richards President—John A. West and S. B. Thurston, Traveling Elders.

HILO CONFERENCE, Elder Joseph Smith, President—W. B. Rogers, traveling Elder.

KOHALA CONFERENCE, Elder George Spiers, President—William W. Cluff, Traveling Elder.

OAHU CONFERENCE, Elder John T. Caine, President—Elders O. K. Whitney, Wm. King and F. W. Hurst, Traveling Elders.

KAUAI CONFERENCE, Elder Ward E. Pack, President—Simpson M. Molen, Traveling Elder.

MOLOKAI CONFERENCE, Elder John R. Young, President.

The brethren, by show of hands, manifested their satisfaction with their appointments.

The conference was then addressed by Elders King and Young.

Adjourned till 10 o'clock to-morrow.

Singing. Dismissed by Elder W. E. Pack.

Evening, 7½ o'clock.

Meeting opened as usual, and was addressed by Elders Richards, S. S. Smith, and others, upon the great truths contained in the gospel as revealed in these last days; felt like devoting their whole energies to the promulgation of the same, that they might do something for the benefit of their fellow men, as well as for themselves. All seemed to rejoice in the truth of the remarks and all appeared to enjoy the meeting.

TUESDAY, April 8th.

Conference convened at 10 a. m. Opened by Singing. Prayer by Elder Edward Partridge. Singing.

Motioned and carried that the English school at Palawai, Lanai, be continued, and that Elder S. E. Johnson take charge of the same, under the direction of the Presidency. The price of tuition for each pupil was fixed at one dollar per quarter, this amount being considered barely sufficient to defray the necessary expenses of the school.

Some business of a local nature, mostly pertaining to the Gathering Place on Lanai, was then transacted.

Adjourned for one hour. Doxology. Benediction by Elder H. P. Richards.

Conference convened at 2 p. m. Singing. Prayer by Elder W. E. Pack. Singing.

Moved and carried, that Charles S. Atking be cut off from the Church of Jesus Christ of Latter-Day Saints for unchristianlike conduct.

Moved, That we tender to Elder George Q. Cannon of San Francisco our sincere thanks for the printed letter (Olelo Hoolaha) which he sent us for distribution among this people; it has been the means of doing much good in preparing them to receive the Book of Mormon; and we feel to uphold and sustain Elder Cannon and associates, Elders Bull and Wickie, in their labors in printing and publishing the Hawaiian translation of the Book of Mormon, and in all their efforts in the cause of truth.

The President then nominated the following native Elders to go on missions:

J. W. H. Kou and Keolaiai to labor in the Maui conference; Poomaiai and Mahoe to labor in the Hilo (Hawaii) conference; Paulo Maawawa and K. Bolemaru in the Kohala (Hawaii) conference; J. W. B. Makugakane and Nahakuaiua in the Oahu conference; Kapuno and Puamaia to labor in the Kauai conference; Keolaiai and Paka to labor in the Molokai conference. On motion these nominations were unanimously sustained.

Adjourned till 10 o'clock, to-morrow. Singing. Benediction by Elder O. K. Whitney.

WEDNESDAY, April 9th.

Conference convened at 10 a. m. Singing. Prayer by Elder William King. Singing.

The President stated that there was no further business to come before the conference, and called upon the Elders to occupy the time as the spirit should direct.

Whereupon, Elders O. K. Whitney, S. E. Johnson, John R. Young, S. B. Thurston, Geo. Spiers, Edward Partridge, William W. Cluff, F. W. Hurst and Eli Bell briefly addressed the conference—expressing themselves greatly blessed during the session of the conference—never have we heard such union of feeling away from the stakes of Zion; we feel like pressing on in the good work; and doing all we can to raise this poor down-trodden race, from their low and degraded situation.

Adjourned for one hour. Doxology. Benediction by Elder W. E. Rogers.

Convened at 2 p. m. Singing. Prayer by Elder Joseph Smith. Singing.

The conference was then addressed by Elders W. E. Pack, John A. West, W. B. Rogers, Silas S. Smith, H. P. Richards, S. M. Molen, G. Linn, Joseph Smith and John T. Caine, who rejoiced in the work in which they were engaged as ministers of salvation to this benighted race; the union which was manifested in this conference was a source of gratitude and thanksgiving to our heavenly Father, that while the powers of the earth, both civil and religious, were at continual war with each other, we can sit and counsel upon the things pertaining to the Kingdom of God, and not a dissenting voice in our midst—all peace—all harmony—but one desire animating every breath, the roling forth of the mighty purposes of Jehovah. We shall go from this conference invigorated and strengthened, our faith increased, and with renewed determinations to fulfil with honor the mission we came here to perform.

Pres. Smith said he was glad to hear the brethren speak their feelings, he also rejoiced in the union that prevails in our midst, and hoped it might ever continue, for in union among ourselves depended the prosperity of our mission. In the course of his remarks, he made many valuable suggestions to the Elders, all of which were heartily responded to on their part.

Some further instructions upon local and other matters were then given by the President and his counselors, after which the Presidency gave each other a parting blessing, and then proceeded and blessed and set apart the Elders to their respective callings.

On motion, conference adjourned till the 6th of October, to meet at such place as the Presidency may select.

Sung doxology suited to the occasion. Benediction by Pres. Smith.

EVENING, 7½ o'clock.

The brethren assembled for a farewell meeting. Singing.

Elder Caine addressed the meeting upon the coming forth of the gospel in these last days, showing that it was in accordance with the predictions of the old prophets as well as Christ and his Apostles, that such a work should come forth before the end.

He was followed by Elders Richards and Pack upon the same subject.

Pres. Smith then spoke upon the blessings and benefits of the gospel, and exhorted the Elders to faithfulness in the discharge of their duties, that when our labors are done here, we may all receive the welcome plaudit, 'well done good and faithful servants.' He thanked the brethren for the good order they had observed during the conference, and in conclusion, blessed them in the name of the Lord.

Doxology. Benediction by Pres. Smith.

Thus closed our April conference, a time long to be remembered by the Elders who participated in it; it has truly been a season of refreshing, a time of rejoicing. Our spirits are buoyant in anticipation of the good effects which will result from the unity, and good spirit with which the Elders separate from this conference. May the Lord help us to realize our hopes. Amen.

SILAS SMITH, President.

JOHN T. CAINE, Clerk.

P. S.—Every morning during the conference meetings were held for the natives, commencing at 6 o'clock and continuing till about 8. The time was well occupied each morning by the several Elders in preaching and teaching the native Saints; the smiling countenances of the large congregations which assembled, morning after morning, gave evidence that the labors of the Elders were appreciated. J. T. C.

(Des Deseret News Aug. 6, 1856 : 72)

Monday, April 14. Elders John T. Caine, Silas S. Smith, John A. West, Smith B. Thurston, Wm. King, Henry p. Richards, and Fred. W. Hurst, left Kauai and returned to Lahaina, Maui, in a whale boat; four hours sail. The same day Elder John Caine Silas S. Smith, Wm. King, and Fred W. Hurst left Lahaina and sailed for Oahu.

Wednesday, April 16. The Deseret News of this date contains the following:

BOOK OF MORMON IN THE HAWAIIAN LANGUAGE.—By the last Colonel Elder George Q. Cannon forwarded a Book of Mormon, printed in the Hawaiian language, to Gov. Young; other copies will be forwarded to Prests. Kimball and Grant and others of br. Cannon's friends, by the earliest opportunity.

The translation of this work was made by br. Cannon while on his mission in the Sandwich Islands; it has been prosecuted to its completion in book form under his superintendence backed by arduous personal labors, is an enduring monument to his faithfulness, patience, diligence and perseverance amid many difficulties and disadvantages, and gives another remnant of the house of Israel the opportunity of becoming acquainted with the history of the dealings of the Lord with the ancient inhabitants of this continent, and of reading in their own tongue pure principles of the gospel.

(Des. News 16:41)

Thursday, April 17. Joseph F. Smith, Geo. Spiers, Wm. W. Cluff, and Washington B. Rogers, sailed on the schooner "Maria" from Lahaina for Hawaii. Elder Richards remained ~~at Hook~~ at Lahaina, living in the house of a Bro. Kano.

Monday, April 21. Elder Silas Smith wrote to his brother, Judge Elias Smith, in G. S. L. City as follows:

[illegible]

Lanai, April 21, 1856

(To Judge Elias Smith, from his brother Elder Silas Smith)

The Elders of the mission are generally in good health, though the climate renders some of them look very pale, and doubtless some have but little bodily strength. As for myself, I never enjoyed better health than I have since I have been on these Islands. I am very fleshy, but I have not the bodily strength that I had when I arrived here. The climate is very debilitating to a foreigner, and the food eaten by the natives is not calculated to give a man a great deal of strength.

I am sorry to say that we are compelled to part with cousin Silas S. Smith; his health has been on the decline for several months, and at our last conference it was considered wisdom to release him from further duties in the mission. We regret to part with him, and perhaps I feel to regret his loss more than any other man in the mission, for to me he has been a faithful friend.

Br. J. T. Cain and myself are now going to visit all the Islands in the group, hoping to do some good among the natives, by instructing them in the principles of life and salvation. I feel that I have been greatly blessed in getting a knowledge of the Hawaiian language. It is now over one year since I could stand before this people and bear my testimony to them in their own language.

(Des. News Aug. 13, 1856: 180)

Tuesday, April 22. Elder John R. Young wrote to his father, Lorenzo D. Young, as follows:

WAILUKU, MOLOKAI, April 22, 1856.

The Elders are pursuing such a straight forward course, that if I were to write about them or their labors I should say that they are doing all they can to build up the kingdom of God and to roll forth his work on these lands.

The last year was fraught with cares, anxieties and hard work, with but little remuneration. There were but few in the field who could talk the Native language, and this people are of such a temperament that they need to be constantly exhorted; leave them alone one week, without jogging their righteous memories and they will become luke-warm in things pertaining to the kingdom of our God.

This year's labors have been commenced under different circumstances; about 15 Elders can now preach in the Hawaiian tongue, and we anticipate seeing things assume a different aspect before another general conference is held.

The Elders are blessed with an uncommon good portion of the Holy Spirit, and the Saints appear to be catching the electric spark, and who knows how far it may spread before it stops?

In compliance with your request I shall now endeavor to write some items that may be of interest to you concerning the Islands, when discovered, ancient traditions, &c.

The following table will show the number and dimensions of the Islands:

NAMES OF ISLANDS.

Hawai'i	88	miles long,	75	miles wide,	4000	square miles.
Maui	48	" "	30	" "	620	" "
Oahu	46	" "	25	" "	530	" "
Kauai	22	" "	25	" "	500	" "
Molokai	40	" "	7	" "	190	" "
Lanai	17	" "	9	" "	100	" "
Niihau	20	" "	7	" "	90	" "
Kahoolawe	11	" "	8	" "	60	" "

"The whole group embraces a superficial area of about 160 miles, of which Hawaii includes two

On Hawaii is the renowned crater of Kilauea, the ancient goddess of the Islanders; the top of the mountain is covered with perpetual snow, forming a strange contrast with the mighty fire below. The lava of this volcano often bursts thirds."—[Jarvis' History. There are two or three other small Islands, but they are of little or no importance.

through some subterraneous passage, overflowing vast fields of the surrounding country, laying forests waste and spreading desolation in all directions. It is but a few months since the Town of Hilo was threatened with destruction in this manner, and perhaps the danger is not yet altogether past. The Islands are not entirely surrounded with coral reefs, as some have supposed, but vessels can approach from most sides and find anchorage.

The Island of Kauai was first discovered by Capt. Cook in the month of January, 1778; after stopping a short time at Kauai he sailed to the North West coast of America, without discovering any of the other Islands until his return in November of the same year.

Capt. Cook first dropped anchor at Waimea, Kauai; the next morning the Natives saw the ship and asked each other what that great thing was with so many branches or limbs, meaning the masts and spars. Some said it was a forest moved into the sea, but not being satisfied in regard to the matter, told some to get out to the ship and see what it actually was. Some warriors went to the vessel, returned and reported with joy that the "Island" was full of iron, an article greatly prized at that time, as some had previously floated ashore in pieces of wood. Upon hearing of the iron, a warrior said, "I will go and steal some, for to plunder is my trade." He went, but while in the act of taking it, was detected and shot. Soon after this the ship fired several guns to intimidate the Natives, when the Islanders exclaimed, "It is a God," and prepared to fight. A chiefess remarked, "do not fight with our God. it is best to appease him," and she took her daughter and gave her to Capt. Cook; this woman's name was Kamakahelei, the daughter was called Lelemakolanani.

Shall I say that Capt. Cook, the Christian navigator, was the first to indulge in that unhallowed practice that has brought hundreds of this people down to premature death, and laid the ruin and downfall of the Nation? Yes, for even so it was; the flood gate was now hoisted, and as winter's bitter blast rides forth, stripping vegetation of its green and purple foliage, leaving all barren and dreary, so was the torrent of sin poured forth to strip the Nation of its health, and to spread misery and woe abroad upon the face of the land.

From whence this people originated is a question not yet solved by the "learned;" many have tried to trace back their origin to the Malay tribe. It is evident that the inhabitants of the Polynesian Islands have all sprung from the same race; the resemblance of features and the sameness of dialects go to prove this, and I think if a person was well versed in the productions of Moses, the historian, or acquainted with the history of the Aborigines of America, as translated by Joseph Smith, that he would be able to solve the question from whence originated the Hawaiians.

We will now, through curiosity, take a glance at Hawaiian tradition. I quote from the Natives. "Here are the names of some who first lived on these Islands, Kahiko, a man, and Rupulanikahou, a woman. They had one son called Wakea, also Kukaniehu and Kahakauakoko, of whom a daughter was born by the name of Papa. This Wakea and Papa are the progenitors of the Hawaiians." Many marvelous things are told of them; Papa is said to be the real mother of these Islands and of the Kalo. It will be seen that wickedness was the first thing in the minds of the people, for after awhile Wakea saw his daughter that she was fair, so he lusted for her, and connived with aid of his priest to commit incest with her which he accomplished; but Papa detected him and a quarrel ensued, when he spit in his wife's face and divorced her." He then rapa'ed, or tabooed, the females from eating swine and several kinds of fruit and fish, which were always observed until idolatry was abolished.

Tradition gives accounts of famines and pestilences which visited the people in old times, and more than once came near exterminating the race. They say that "wise men always preceded these calamities and warned the people of what was coming, and to turn away from their sins."

They had many ideas handed down, not unlike accounts in the old Bible, such as Joseph's being sold by his brethren, Jonah swallowed by a whale, the sun made to stand still by Joshua, (to give a chief's wife time to finish her work) also the flood which swept off all of the Nation except two, instead of eight.

I am doing the best that I can, and intend to keep doing. I have, however, many things to contend with that are disagreeable in the extreme and hard for a boy to grapple with, but the Lord has thus far been my supporter and shield.

You will doubtless learn, ere this reaches you, of my being called to the Presidency of the Molokai conference.

(Des News Aug. 20, 1856: 190
Des. News 6: 190

Pres. Silas Smith crossed the channel which separates the islands of Maui and ~~Lahaina~~ Lanai, landing safely at Lahaina
(See Order April 23.)

Wednesday, April 23. Pres. Silas Smith wrote his brother Judge Elias Smith the following:

LAHAINA, Maui, April 22, 1856.

Yesterday I crossed the channel between this island and Lanai, a distance of 12 miles, and arrived safely at this place in the evening. From reference to my journal I find that I have crossed the channel 22 times, since I have been on the islands. The station that I occupy in the mission causes me much travel from one island to another, but I have no cause of complaint, for I have strength of body sufficient to accomplish all the work that is required of me; and I trust that the blessings of the Almighty will continue to rest on me from time to time, that I may be able to fill my mission in that way that will redound to the glory of God.

The native chiefs treat me with honor and respect, and are ever willing to obey my counsel; and I am so fortunate as to enjoy the confidence of my fellow laborers. My knowledge of the native language gives me an influence with the native chiefs that no one can have if he is not familiar with their language, though perhaps there are stations which a man can occupy in this mission where he can be of as much benefit to this people without the language, but as yet I have not found them.

(Des. News Aug. 13, 1856: 180)

Friday, May 2. Elder John T. Caine wrote from Honolulu as follows:

SANDWICH ISLANDS.

Honolulu, Oahu, Hawaii Islands,
May 2, 1856.

Elder F. D. Richards.

Dear Brother—Enclosed, you will find a copy of the minutes of our General Conference, which was held upon the 6th of April and following days, which I hope will not be entirely uninteresting to you, as they will give some idea of the situation of Sandwich Islands' Mission.

I will say in addition, that since the Conference, the Elders have all distributed to their several fields of labour, their spirits buoyant with hope in the future for this people, and with renewed and invigorated determinations to roll on the great work until all shall have heard the sound thereof. Our bowels yearn over the situation of this poor down-trodden race, and we long to see them restored to the enjoyment of the blessings and privileges of their father Jacob, for that they are descendents of that chosen seed, there can exist little doubt.

As far as I have been able to ascertain, since the return of the Elders to the different Conferences, the Churches are generally in a healthy condition. The Saints on this island, and more particularly in this city, feel well; and are as faithful a people as could perhaps be found anywhere under the same circumstances, but I am sorry to say that these latter are of the most baneful nature, calculated to test severely a firmer dispositioned people than the poor ignorant Hawaiians. In consideration of these evils, we shall, from this time, make more strenuous exertions to gather the Saints together to the place of temporary gathering on the Island of Lanai, where they can be separate from many of the corruptions which now surround them.

Much of the Spirit of the Lord was manifest in our deliberations during our Conference, and we enjoyed our few days association together very much, it was indeed a rich repast to our somewhat wearied spirits, and we feel much strengthened and animated to commence another six months' campaign against error and the kingdom of darkness. But as I perceive by a letter, which your brother Henry P. has forwarded to me to mail, that he has written to you, I presume he has given you all particulars, which no doubt will be more interesting than anything which I who am a stranger to you could write. I will therefore close by desiring a kind remembrance to the Utah Elders on your mission, as also an interest in all your prayers for our prosperity, assuring you that you are always remembered by the Elders of this mission.

May the Lord bless you, brother Richards, and the Elders and Saints under your watchcare, is the prayer of

Your brother in the Gospel,
JOHN T. CAINE.

P.S.—I heard from your brother Henry P. yesterday, he was in company with President Smith, making a tour around his Conference, and was in good health and spirits, as are all the Elders as far as I am acquainted, with the exception of Elder Silas S. Smith, whose health has not improved any since Conference.

J. T. C.

(Mill. Star 18:638)

Sunday, May. 7. Francis A. Hammond writes:

Sandwich Islands.

Elder F. A. Hammond writes, that he hopes to be able to leave the Islands for this place, on his way to Utah, about the middle of May. He informs us that the prospects on Lanai—the island on which the Saints had gathered—were rather dull, the worms having commenced their ravages on this season's crops.

All complain much of the hard times; business of all kinds is down, and mechanics are leaving for this coast every chance. Troubles and perplexities are fast gathering upon the nation, and there is much suffering among the people.

The elders are all in the enjoyment of good health, with the exception of Elder S. S. Smith, who, by Calife informs us, is complaining somewhat; however, it is nothing serious.

Prest. Smith intended to leave the next week for Maui to make preparations for Conference, and Elders Caine and Clough were contemplating a tour around the Island of Oahu previous to going to Conference. All the elders are actively employed in the duties of their calling, and appear to be filled with the spirit of the mission. The advance they have made in the language will enable them to lay the principles of the gospel more perfectly before the people than heretofore, and the work will receive an increased impulse thereby.—[The Western Standard.

(Des. News May 7, 1856: 72)

Friday, May 9. Pres. Silas Smith and Elder Edward Partridge retruned to Lahaina from a visit to Wailuku, Kula and other branches of the Church on Maui. Elder Henry P. Richards was with them a part of the time.

Friday, May 15. Pres. Silas Smith sailed for Lahaina for Oahu. Afterwards Elder Richards made longer stays in Wailuku, where he taught an English school for the natives; he also answered a scurilous article, which had been published against the ~~Mormons~~ Mormons in Utah, in the native paper "Hae Hawaii". The Lahaina branch was in a weak state in 1856. At this time Elder Eli Bell was captain of the sloop "Lauai" running between Lauai and Lahaina of which the Church owned one half; the vessel was run as a loss to the ~~and loss the~~ mission.

(Richards)

Tuesday, June 5. The church meeting house and store house at Falawai, LaPai, was accidentally burned down with nearly all its contents, together with trunks belonging to Silas Smith, Joseph F. Smith, Wm. W. Cluff, and Washington B. Rogers. These trunks contained the private journals of the brethren mentioned and other valuable documents, which never could be replaced. The loss was a serious one. Clement C. Hurst, a young man from Augtralia, was through carlessness the cause of the fire.

Wiss 6:45

Monday, June 16. Elder Henry P. Richards sailed from Lahaina in the schooner "Hualilio" for Honolulu, where he arrived the following day in the morning. He found his way to the meeting house, the upper part of which at this time was occupied by the Elders for a residence, ~~by~~ President Silas Smith, John T. Caine, Wm. King, and Orson K. Whitney. for a residence

Thursday, June 19. Elders Silas Smith, Henry P. Richards, John T. Caine, and other Elders attended the marriage of King Alexander Liholiho, to Emma Rooke in the Protestant church in Honolulu; the wedding cake weighed 500 lbs. and cost; $1000 (~~Alexander Liholiho, the kings name)~~; ~~the marriage took place in the Protestant church; the bride was Emma Rooke~~, Princes and nobles were in attendance, the ceremony was performed by Rev. Mr. Armstrong both in English and Hawaiian. Elders Smith, Richards, Caine and King were invited and attended.

Tuesday, June 24. The sloop "Lehai", of which the Church owned one half interest, was sold to Mr. C. Baumann, who originally built the vessel, The Church receiving $200 for its part in promises.

The vessel sofar has been a curse to the mission and all concerned in it, accumlating debts almost every day with no income; therefore it was considered wisdom to dispose of it the first possible chance. (Richards)

Thursday, June 26. Elders Silas Smith, John T. Caine and Henry P. Richards, while in council together at Honolulu, decided that Elder Caine should return to America as soon as means could be raised to defray his expenses, in order to avoid difficulties, which were liable to come upon him in consequence of debts contracted by Mr. C. Baumann, while building the sloop "Lahai" Elder Caine's name being known as one of the proprietors, made him liable with Baumann for all debts contracted for the vessel, agreeable to the laws of the Hawaiian kingdom. Notwithstanding the vessel and all its liabilities belonged to Baumann, the brethren thought that it more than probable that the creditors, seeing no ~~results~~ prospects of getting their pay from Baumann, would forbid the custom house officers to give Bro. Caine a permit to leave the islands till the debts were paid, which would be the means perhaps of detaining him in Hawaii for years.

Saturday, June 28. Elder Henry P. Richards sailed from Honolulu, per schooner "Koi" for Lahaina, Maui, where he arrived on the 29th & resumed his missionary labors on Maui.

Wednesday, July 16. At a meeting held at Waihee, Maui, the Saints at that place devoted to build a meeting house and Geo. Raymond was appointed superintendent of construction. Elder Henry P. Richards now made his headquarters at Waihee, where he also taught English school.

Thursday, July 31. Elder John T. Caine sailed from Honolulu, on his return to America. (Richards Aug. 11)

Sunday, Aug. 31. During the month of August, Elders John A. West and Smith B. Thurston made a tour of East Maui, in August-1856.

Sunday, Sept. 7. On this and the following day a conference was held at Kawaipapa, Maui, attended by Elders Henry P. Richards and Smith B. Thurston, and many native Elders and Saints. Business was attended to; native Elders were called to labor as missionaries on Maui; some natives were also called to settle on Lanai.

Wednesday, Sept. 17. Pres. Silas Smith arrived at Waihu from Honolulu, to help prepare for the October conference.

[illegible]

1856

Thursday, Sept. 18. Elders Alma L. Smith, Fred. M. Mitchell, Wm. B. France, Franklin W. Young, John W. Brown, Robert Pose and Wm. B. Wright, arrived ~~as~~ at Honolulu, as missionaries from Utah ~~at~~ Honolulu, per ship "Francis Palmer."

1856

Tuesday, Sept. 23. While Elders Silas Smith, John R. Young and Henry B. Richards was traveling from Waihu to Kulu they met near Waihu, Elders Alma L. Smith, Fred A. Mitchell, J. Brown, Wm. B. France, Franklin W. Young and Wm. R. and Robt. Rose, of the long expected reinforcements of Elders from Utah; the new Elders were scattered among the native saints to lodge.

1856

Tuesday, Sept. 30. During the month of September, Elder Henry P. Richards went to East Maui; visited the branches at Opeka, Opala, Kaenae, etc.

At a meeting held Sept. 10, 1856, at Kaawaloa, Elders Richards and Thurston appointed Poo to preside over the branch.

On this tour the Elders went around the island, holding meetings in the different branches, They returned to Waihu Sept. 16th, having traveled 160 miles over very rough roads.

Sunday, Oct. 5 Elders Thos. A. Dowell and John Hyde arrived at Lahaina, Hawaiian Islands, on the "Francis Palmer" as missionaries to Hawaiian Islands. Elder Dowell at once set out for Wailuku, where he arrived in the evening and informed the brethren that John Hyde was at Lahaina expecting to sail the next day for Honolulu. Early on the 6th Pres. Smith dispatched a messenger to Lahaina, informing Elder Hyde of the approaching semi-annual conference, but he would not come.

1856

Monday, Oct. 6. On this and the following four days a general conference of the Sandwich Islands Mission was held at Wailuku, Island of Maui. There were present of the presidency of the mission; Silas Smith and Henry P. Richards, presidents of conferences, Ward E. Pack, Wm. King, Edward Partridge, John R. Young, Geo. Speirs and Jos. F. Smith; traveling Elders; Simpson M. Molen, Eli Bell, Fred. W. Hurst, Wm. W. Cluff and Washington B. Rogers; Elders lately arrived from Utah; Alma L. Smith, Wm. France, Robt. A. Rose, Thos. A. Dowell Fred. A. H. F. Mitchell, Wm. B. Wright, Franklin W. Young and John W. Brown.

The conference was commenced on Monday, Oct. 6, 1856 at 10 a. m. and after the opening exercises Edward Partridge was appointed clerk of the conference.

Pres. Silas Smith made the opening speach, after which he presented Elders Henry P. Richards and Edward Partridge for his future Counselors, a change in these having been occasioned through the release of Elder John T. Caine by the presidency in Zion. Elders Richards and Partridge were unanimously sustained, as was also the general authorities of the Church, etc.

Elders Alma L. Smith and Fred A. H. F. Mitchell then addressed the conference;

In the afternoon meeting Elders Joseph F. Smith, Wm. B. France, John W. Brown, Wm. B. Wright, Robt. A. Rose, John R. Young, Thos. A. Dowell and Edward Partridge were the speakers.

Tuesday, Oct. 7. The conference in Wailuku was continued. In the forenoon meeting several of the Elders spoke briefly, after which the president called for the representation of the different conferences which were given as follows:

Lahai represented by Elder Henry P. Richards, had 3 Seventies, 33 Elders, 55 Priests, 66 Teachers, 64 Deacons, 11 baptized, 35 excommunicated and 20 died; total officers and members 1248.

Hilo represented by Joseph F. Smith; 2 Seventies, 7 Elders, 5 Priets, 9 Teachers, 7 Deacons, 22 baptized, 27 excommunicated, 2 died; total number of officers and members 213.

Kohala represented by Elder Geo. Speirs, 2 Seventies, 6 Elders, 20 Priets, 37 Teachers, 28 Deacons, 28 baptized, 31 excommunicated, 8 died; total officers and members 678.

Oahu represented by Elder Wm. King, 3 Seventies, 17 Elders, 22 Priests, 18 Teachers, 14 Deacons, 20 baptized, 4 excommunicated, 7 died, total officers and members 485.

Kauai, represented by Elder Ward E. Pack; 2 Seventies, 13 Elders, 23 Priets, 17 Teachers, 24 Deacons. 4 baptized, 4 excommunicated, 17 died, total number of officers and members 583.

Molokai represented by Elder John R. Young; 1 Seventy, 9 Elders, 12 Priests, 5 Teachers, 14 Deacons, 5 baptized, 5 excommunicated; total number of officers and members, 152.

From the reports of the presidents of the different conferences it appeared that the Saints at some places were alive to the work and endeavoring to live up to the requirements of the Church, while at others they were careless and indifferent as to the things pertaining to the great work of God and their eternal salvation.

Elder Sixtus E. Johnson submitted a report of the school upon the island of Lahai, which showed that the ~~island of Lahai, which showed that the~~ school had been kept up since last April. There was from 15 to 25 scholars in regular attendance, who generally progressed rapidly in the common branches of education.

* Lanai [illegible]

1856

The conference in Wailuku was continued.

Wednesday, Oct. 8. In the forenoon meeting Elders Wm. King, and Henry P. Richards were the speakers. In the afternoon meeting Elders Orson K. Whitney, Washington B. Rogers, and Fred W. Hurst were honorably released from further labors in this mission, with a duty to return home as soon as practicable and that they leave with the faith and prayers of the Saints.

The other Elders were then appointed to their several fields of labor as follows: Lahai conference; Eli Bell, president; R. A. Rose and T. A. Dowell, traveling Elders; Hilo conference; Ward E. Pack, president, S. B. Thurston and John Brown, traveling Elders, Kohala conference, Joseph F. Smith, president; Wm. W. Cluff and Franklin W. Young, traveling Elders; Oahu conference; Edward Partridge president, John R. Young, traveling Elder; Kauai conference; Sixtus E. Johnson, ~~traveling~~ president; John A. West, traveling Elder, Molokai conference; Geo. Speirs, president, Fred. A. H. F. Mitchell and Wm. B. Wright, traveling Elders.

The remainder of the time was occupied by a number of the Valley Elders in preaching.

Maui conference: Henry P. Richards, president; William King, Simpson M. Molen, Alma L. Smith and Wm. France, traveling Elders.

1856

Thursday, October 9. This was the fourth and last day of the conference at Wailuku. In the forenoon meeting the following named native Elders were appointed to take missions; Elders Pake and Haole to Hilo (Hawaii); Makahanohano and Hoen to Kohala (Hawaii) Ekaeka to Molokai; and Haiola and Papalua to Kauai, Elders Kailihune and Kahoopiiaina were instructed to make preparations to gether to Zion without delay.

The rest of the time was occupied by the brethren in speaking.

A portion of the afternoon meeting was occpied in setting apart the Elders to their different fields of labor, after which Pres. Silas Smith addressed the Saints at some length and the conference was then adjourned till the 6th of April, 1857, to meet at such place as the presidency might direct. (News 6: 367)

The following minutes of this important conference was published in the "Deseret News:"

MINUTES

OF A GENERAL CONFERENCE OF THE SANDWICH ISLANDS MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT WAILUKU, ISLAND OF MAUI, COMMENCING ON MONDAY, OCT. 6TH, 1856.

10 A. M.

Present—Of the Presidency of the mission: Silas Smith and H. P. Richards.

Presidents of Conferences—Ward E. Pack, Wm. King, Edward Partridge, John R. Young, George Spears and Joseph Smith.

Traveling Elders:—S. M. Stolen, Eli Bell, F. W. Hurst, Wm. W. Cluff and Washington B. Rogers.

Elders lately arrived from Utah:—Alma L. Smith, Wm. France, R. A. Rose, T. A. Dowdell, T. A. H. F. Mitchell, W. B. Wright, F. W. Young and John Brown.

Singing. Prayer by Prest. Smith. Singing.

Moved and carried that Elder Edward Partridge act as clerk of the conference.

Moved and carried that we sustain Elder Silas Smith as President of this Mission.

Prest. Smith arose and expressed his joy in once more meeting the brethren in the capacity of a conference; also tendered unto them his thanks for the confidence reposed in him, and said he should endeavor by the assistance of the Holy Spirit to merit a continuance of the same. He also stated that in consequence of br. J. T. Caine being released from the mission by the Presidency in Zion, he should be under the necessity of choosing another counselor to fill his place, whereupon he presented Elders H. P. Richards and Edward Partridge as his counselors, who, upon motion, were unanimously sustained.

Moved and carried that we uphold and sustain Brigham Young and his counselors as the First Presidency of the Church of Jesus Christ of Latter Day Saints, together with all the constituted authorities in Zion and throughout all the world.

Elder Alma L. Smith addressed the conference, expressing his gratitude in meeting the brethren, and said he felt to rejoice that he was called to come to these lands and unite his strength with the servants of God in rolling on the work in these parts.

Elder Mitchell followed with a few remarks—bearing testimony to the blessings that the Lord had extended unto him and the rest of the brethren in their journeyings to this place.

Dismissed by Elder Johnson.

2 O'CLOCK P.M.

Singing. Prayer by Elder A. L. Smith. Singing.

Elder Joseph Smith occupied a portion of the time in speaking his feelings in regard to his labors among this people, &c. Never enjoyed himself so well in his life as he had while laboring in this mission.

He was followed by Elders George Brown, Wright, Rose, Young, Dowdell and Partridge, who all bore testimony concerning the conference, remarking particularly upon the joy and satisfaction they felt in meeting the union and good feelings that prevailed our midst.

President Smith exhorted all to be humble, faithful and diligent in [illegible] could not fail to be blessed and approbated of heaven.

Benediction by Elder Speirs.

TUESDAY, OCT 7.

Singing. Prayer by Elder H. P. Richards. Singing.

Elder Johnson expressed his feelings in regard to meeting the brethren after being separated so long.

He was followed by Elders J. R. Young, Wm. W. Cluff and F. W. Hurst, who occupied a few moments in bearing their testimony to the truth of the great work of the last days. They all felt to appreciate the blessings that we enjoy in meeting together and speaking one to another concerning the things pertaining to the kingdom of God, and of transacting such business as may best subserve the interests of the same.

The President then called for the representation of the different conferences, which were given as follows:

Lanai, represented by Elder Partridge, 3 seventies, 11 elders, 12 priests, 6 teachers, 5 deacons, 2 died. Total number of officers and members, 169.

Maui, represented by Elder H. P. Richards, 3 seventies, 32 elders, 35 priests, 65 teachers, 64 deacons, 35 cut off, 20 died, 11 baptized. Total number of officers and members, 1218.

Hilo, represented by Elder Joseph Smith, 2 seventies, 7 elders, 5 priests, 9 teachers, 7 deacons, 27 cut off, 2 died, 22 baptized. Total number of officers and members, 213.

Kohala, represented by Elder Geo. Speirs, 2 seventies, 6 elders, 24 priests, 37 teachers, 28 deacons, 31 cut off, 8 died, 28 baptized. Total number of officers and members, 678.

Oahu, represented by Elder Wm. King, 3 seventies, 17 elders, 22 priests, 13 teachers, 11 deacons, 4 cut off, 7 died, 20 baptized. Total number of officers and members, 185.

Kauai, represented by Elder W. F. Pack, 2 seventies, 13 elders, 23 priests, 17 teachers, 21 deacons, 4 cut off, 17 died, 4 baptized. Total number of officers and members, 583.

Molokai, represented by Elder J. R. Young, 1 seventy, 9 elders, 12 priests, 5 teachers, 17 deacons, 3 cut off, 5 baptized. Total number of officers and members, 152.

From the reports of the presidents of the different conferences we learn that the Saints are at some places alive to the work and are endeavoring to live up to the requirements of the church, while at others they are more careless and indifferent as to the things pertaining to the great work of God and their eternal salvation.

Elder S. M. Johnson submitted a report of the school under his charge, which was accepted. Report states that the school had been kept since last April. There was from 15 to 20 scholars in regular attendance, who generally progressed rapidly in the common branches of education.

Benediction by Elder Mitchell.

WEDNESDAY, 8TH, 10 A.M.

Singing. Prayer by Elder E. Partridge. Singing.

Elder Wm. King briefly addressed the conference concerning the work of the Lord in these islands, remarking particularly upon the manifestations of the Holy Spirit.

1856

Elder H. P. Richards said he rejoiced in meeting the brethren in a conference capacity, for he never felt better than upon such occasions. He said many things encouraging to the elders who have recently arrived on the islands. Exhorted all to be diligent and humble, and strive to do all in their power to better the condition of the native Saints, yet endeavor always to maintain a respectful dignity, not forgetting that we are servants of the Most High God and ministers of his word.

Dismissed by Elder J. A. West.

2 O'CLOCK P. M.

Singing. Prayer by Elder Mitchell.—Singing.

Moved and carried that Elders O. K. Whitney, W. B. Rogers and J. W. Hirst be honorably released from further labors in this mission, with liberty to return home as soon as practicable, and that they leave with our faith and confidence, ever praying for their prosperity and speedy return to the society of their families and friends in Zion.

The elders were then appointed to their several fields of labor as follows: Lanai conference—Eli Bell, president; R. A. Rose and T. A. Dowell, traveling elders. Maui conference—H. P. Richards, president; Wm. King, S. M. Mellin, Alma L. Smith and Wm. Prince, traveling elders. Hilo conference—Ward E. Pack, president; S. B. Thurston and John Brown, traveling elders. Kohala conference—Joseph J. Smith, president; Wm. W. Cluff and F. W. Young, traveling elders. Oahu conference—Edward Partridge, president; John R. Young, traveling elder. Kauai conference—S. E. Johnson, president; John A. West, traveling elder. Molokai conference—Geo. Spears, president; P. A. H. F. Mitchell and Wm. B. Wright, traveling elders.

On motion the appointments were unanimously sustained.

The conference was briefly addressed by Elders Bell, Lyon, Pack, Spears and Molen, who expressed their joy and satisfaction in once more being permitted to assemble together in conference. They said many things that were calculated to edify and instruct each other.

Benediction by Elder G. Raymond.

TUESDAY, 9 O'CLOCK A. M.

Singing. Prayer by Elder Bell.—Singing.

A few native elders were presented to the president: Elias Kalaiwa and Hiolo to Hilo (Hawaii); Malaki Kaoleioli to Kohala (Hawaii); Kaiki to Molokai; Maiola and Paoloa to Kauai.

On motion the appointments were unanimously sustained.

Moved and carried that Elders Kalihone and Kaheopiwa be instructed to make preparations to gather to Zion without delay.

The remainder of the forenoon was occupied by the brethren in speaking.

Dismissed by Elder Pack.

2 O'CLOCK P. M.

Singing. Prayer by Elder Spears.—Singing.

A portion of the forenoon was occupied in setting apart the elders to their different fields of labor, after which President S. Smith addressed the conference at some length, giving the elders much good instruction pertaining to their future labors upon these islands. Said he had rejoiced to see the work that has been in our hands; altho' we are young and inexperienced, yet, if we will put our trust in the Lord, we can do more towards establishing the reign of peace on the earth than all the learned divines in the world. He exhorted the brethren to be humble and prayerful at all times and adhere to the counsel of those who are placed over them. He gave much good advice to the elders in regard to their walk and talk among this people. Requested each one to repair to his field of labor as soon as possible, that the native Saints may not be left too long to themselves.

Moved and carried that we adjourn our conference till the 6th of April, 1857, to meet at such place as the presidency shall direct.

Singing. Benediction by President Smith.

Conference passed off with the best of feelings, nothing occurring to cause discord or grieve the Holy Spirit, which appeared to pervade every breast; but all apparently enjoyed the meeting, and felt to realize that altho' far separated from friends and the body of the church, we are not entirely deprived of the blessings of the Almighty, which none but Latter Day Saints know how to rightly appreciate.

SILAS SMITH, President.

EDWARD PARTRIDGE, Clerk.

(Des. News Jan. 14, 1857, 366)

Elias Kalaiwa (Native Elder)
a convert to Mormonism
died at Hilo
[illegible]

1886

Friday, Oct. 10. Quite a number of the Elders left Wailuku for Lahaina, from which point they expected to sail for their respective fields of labor; two days later the rest of the brethren took their departure, leaving Pres. Silas S. Smith and Henry P. Richards and his colabores on Maui alone to hold the fort ~~at~~ on that island.

Gen. [illegible] did not have [illegible] (S.) [illegible] in the name — a cousin whose name was Silas S. Smith was one of the Elders of that company, but was released the Early [illegible] of the year 1886, account of ill health.

F. A. M. [illegible]

1856 Sun. Oct 12.

Hawaiian Mission.

Elder John R. Young who was appointed to preside on the island of Molokai landed on that island April 16, 1856. He writes: " Sun., Oct. 12. With a company of Elders I walked over the mountain, 40 miles, without water, to Lahaina, getting there at 3 a.m. At 4 p.m. Elders Pack, Brown, Thurston, Cluff, A.L.Smith, and F.W.Young sailed on the "Manuokawai" (Ocean Bird) for Hawaii, their field of labor for the next six months. At Sunset Pres. Partridge and Elder West and I sailed on the "John Boyle" for Honolulu. We went deck passage at $2 each. The schooner being large and having but few passengers, we were not crowded into a jam as often happened. She was also dry on deck so we were quite comfortable.

On Oct. 14th at 8 a.m., having reached Honolulu, we learned that Elder John Hyde was in the city. For some reason he had not reported his arrival.

62

Friday Oct 17. An article from John Hyde appeared in the "Polynesia", slandering the Latter-day Saints. Elder John R. Young therefore called on him, demanding his church recommends and his temple clothes. These were given up but Hyde's attitude towards the Church was very bitter.

1856

Thursday, October 16.

FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, Oct. 16th, '56.

BROTHER CANNON,

DEAR SIR: Knowing that you feel a deep interest in every thing that concerns the work of the Lord upon these lands, I thought, perhaps, it would not be out of the way to drop you a few lines informing you of the progress and prospects of the same.

Our Conference of foreign Elders convened on the 6th instant, at Wailuku, island of Maui, and continued four days; we truly had a time of rejoicing which none know better how to appreciate than those situated as we are among a people whose greatest desire appears to be to obtain the perishable things of this world, and appear honorable in the eyes of men. Oh! if the world could realize the hardships and toils which the servants of God undergo while endeavoring to teach them the principles of eternal life, and snatch them from the awful gulf which lays before them and into which they are hastening, they surely would not turn a deaf ear. But so it is, for some cause or other the know not the things that pertain to their own peace, and instead of listening to the words of salvation that proceed from the mouths of the servants of the Lord, they will use every exertion that is possible to injure them and to stop the progress of the work.

Our assembling together in Conference appears to be one of the greatest enjoyments allowed us on these Islands; after being scattered throughout the group for six months we feel almost as though we had got home again when we meet with our brethren in Conference, and I can assure you we improve well the short time we are together.

We were much pleased in meeting eight Elders at our Conference who have come to assist us in our labors among this people. I think they will obtain a speedy knowledge of the language, for they appear to be very anxious to be doing the work which they were sent to do. I think they are the right kind of men to fulfil a mission on these lands, being young and rugged, easily adapting themselves to almost any kind of fare.

As you will see by the statistical report of this Conference, there appears to be a slight decrease in numbers altho' there are numbers being added continually. The Saints generally feel about as well as I ever knew them, yet there are a great many who appear very indifferent, and no doubt are unworthy a standing in the Church.

The Saints on Lanai appear to feel well; altho' they have had pretty close times for food, yet I heard but very little grumbling and finding fault. But they seemed to think that the Lord was only trying them to see if they had really joined the Church "just for the fun of it," or whether they had joined for the love of Truth.

Generally speaking times are hard in this kingdom; the drouth, scarcity of food, scarcity of money, all combined, serves to make the worldly minded complain, yet the Saints rejoice in the belief that the prophecies are being fulfilled and that the time is not far distant when Israel will be redeemed, and righteousness predominate upon the face of the earth.

The Books of Mormon arrived safe; but very few have as yet been disposed of; the Saints seem very [illegible] they can pay for them; but you know there are a great many good Saints who are very poor.

The merchants and proprietors of public houses in this city have made great preparations in expectation of the whaling fleet, whether they will realize their expectations or not, is uncertain. But few ships have as yet put into this port compared to the number of previous years and many of them have made nothing. However, the whaling season has but just commenced, and it is unknown how things may turn.

The King and Queen have gone to the island of Hawaii, not having finished their wedding tour.

Two men-of-war—one French and one English—are now in the harbor, what their business is I hardly know, but presume they are keeping an eye upon these Islands; and, in fact, I heard one of the officers say that there would probably be either an English or French man-of-war all the time here, being jealous no doubt of Uncle Sam's influence.

Not wishing to be lengthy, I will close, praying the Lord to bless and prosper you in all your labors for the advancement of His kingdom.

Yours in the bonds of the Covenant,

EDWARD PARTRIDGE.

HONOLULU, Oct. 20th.

As the *Fanny Major* has not yet sailed, I thought I would drop you a few lines, altho' it is but a few days since I wrote.

There has been more talk about the Mormons and Mormonism in this place the last few days than I have heard for some time. It has been occasioned by our once respected brother John Hyde, who upon reaching these islands renounced Mormonism, wrote a piece for the *Polynesian*, and this evening, by request of several of the most bitter opposers of Mormonism, delivered a lecture in the Bethel before a full house, giving his reasons for taking the course that he has. It was a rich feast for the clergy and all those who are bitter against the Latter-Day Saints. They no doubt think they have achieved a great victory over the "poor Mormons," and consequently will have but little more to apprehend from that quarter. I presume they have an idea that all there now remains for us to do is to pick up and leave the islands; still they should have known us better than to think that we would be scared by the pusillanimous railings of an apostate Mormon. I believe this class of men are the greatest enemies that we have. If it were a new thing, perhaps it would be different; but it is too stale and devoid of truth to engage our serious attention.

We know in whom we trust; we do not place our entire confidence in erring man's abilities; but lean upon the arm of One whom we know is abundantly able to confound all men who may rise up against His work. He is able to overrule all things for the good of His people, and He has promised to do so.

After the lecture was over, the hat was passed around, and quite a collection taken up to assist Mr. Hyde on his way to the States, and so on to England,

Thus I presume his main object was accomplished; that is, he created an interest in the minds of many and what is of more consideration to him at present (being short of funds), he obtained quite an amount of the needful.

Please excuse this short scrawl, for it is now one P. M., and I feel but little like writing.

E. P.

1856

Sunday, October 26. Hyde delivered a public lecture in the Seamen's Bethel, "Exposing Mormonism". The hall was crowded, and the speaker was liberally applauded. He repeated a number of old stories, but did not give one sensible reason for leaving the Church. Elder John R Young was instructed by Pres. Partridge to follow Mr. Hyde in his lecture tour and give him battle.

Wednesday, Nov.6. Mr.Hyde again lectured. Several clergy men and about fifty white people were seated on the stand, while the body of the church was packed with natives. The subject of the lecture was;- Evils of Mormonism. He commenced by saying;-

"The Mormon Elder will tell you that plural marriage is a heaven-born institution, calculated to bless and exalt the human family. If this is true, why did not God in His infinite wisdom, make in the morning of creation a dozen wives for father Adam, and thus forever, set the question at rest? In France, Apostle John Taylor denied being a polygamist. At one time he was the husband of five wives. As that took place nine years ago, John Taylor stands before the world, a liar of nine years standing. My Christian friends, what confidence can we have in the testimony of a

Tuesday, Oct. 21. Elder Alma L. Smith wrote the following:

Sandwich Islands.

Wailuku, Maui, Oct. 21, 1856.

Beloved Brother Lyman McKinney.—

By faith, patience and much hard work, I in company with P. A. H. F. Mitchell, Wm. Fenner, J. Brown, F. W. Young, William B. Wright and J. A. Rood, I was enabled to obtain sufficient means to procure a passage to Honolulu. Accordingly on the evening of the 3rd of September we shipped as cabin passengers on board the ship Francis Palmer, bound to Honolulu. At one o'clock p.m. of the 4th, we bade farewell to America and set sail for the place of our future destination for a season.

After about two day's sea sickness we were able to eat our allowance, and we enjoyed ourselves first rate during the passage. The passengers all treated us with courtesy and respect. Salt Lake and Mormonism was often the topic of conversation. By the request of the passengers, we on Sunday, 14th inst., held a meeting on the quarter deck, where every passenger and officer of the vessel was in attendance. They afterwards treated us more kindly than before. They read a number of our books.

On the evening of the 18th, after a very pleasant voyage, in the enjoyment of good health and spirits, we landed safely in Honolulu. We stopped in Honolulu two days, enjoyed ourselves much in the society of bro. Bell and Whitney, there being no more of the brethren here. President Silas Smith had gone to the island of Maui, leaving word for us to follow him.

Accordingly on the evening of the 20th, we in company with br. Bell shipped on board a schooner for Lahaina, Maui, where we arrived in safety on the evening of the 21st. Here we took our passport, and also our first lesson in the native language. We stopped all night with some native Saints.

At dusk of the 22nd, we in company with br. Thirlston, with our packs on our backs, started on foot over the mountains for Wailuku, a distance of 25 miles, where we arrived on the morning of the 23rd, in the enjoyment of the best of health and good spirits. Here we had the pleasure of meeting bro. Silas Smith, H. P. Richards and J. R. Young. We spent the day very happily with them and on the morning of the 24th, I in company with bro. Silas Smith and Bell, started on horseback for another part of the island, and after a very pleasant visit of eight days with the Saints we returned to Wailuku.

At ten o'clock a.m. of the 6th of Oct., the brethren having arrived from the different islands, we convened in general conference, during which we had a happy time together. Some of the brethren are very proficient in the native language. Our conference lasted four days, at the end of which, the Presidency laid their hands upon the brethren, one at a time, and blessed them and set them apart to their different fields of labor. I was appointed to labor on this island.

After conference the brethren all started for their different islands and the brethren that are to stop on this island have all gone to other parts of it and I am left entirely alone. I spend the most of my time studying the language, which I believe, by being diligent, faithful and prayerful and the blessing of the Lord to attend me, I shall be able to obtain.

My love to you and yours and all inquiring friends. With high esteem, I remain your friend and brother in the gospel of Jesus Christ,

ALMA L. SMITH.

(Res. News Jan. 26, 1857 373)

In the above record the following is added by Elder H. H. Mitchell, in reference to invitation to hold divine service on the Ship. The lot fell by unanimous request of our Elder Mitchell to address the meeting — this being the occasion during his experience among Enlightened — but with confidence relied upon the inspiration of God and from the text from Paul's Epistle to the Galatians "Though we or an Angel from Heaven, preach any other Gospel than that which we have preached, let him be accursed" — being filled in this embarrassment by the inspirations of the Spirit, he declared to the congregation the outline and substance of the Gospel, which the revelations given by the Lord through Revelation to the Prophet Joseph Smith, and that the Church of Jesus Christ of Latter Day Saints was the only true church now upon the earth and bore a strong testimony to the divine mission of the Prophet Joseph Smith.

Monday, Oct. 20. Under date of Oct. 20, 1856, Elder Edward Partridge writes as follows from Honolulu to Editor Geo. Q. Cannon in San Francisco.

"There has been more talk about the "Mormons" and "Mormonism" in this place the last few days than I have heard for some time. It has been occasioned by our once respected Bro. John Hyde who upon reaching these island renounced "Mormonism" (Mormonism) opposer of wrote a piece for the Polynesian, then and this evening by request of several of the more belle, delivered a lecture in the Bethel before a full house, giving his reasons for taking the course that he has. It was a rich feast for the clergy and all those who are bittere against the Latter-day Saints. They do think they have achieved a great victory over the poor "Mormons;" and consequently will have but little more to apprehend from that quarter. I presume they have an idea that all there now remains for us to do is ~~tp~~ to pick up and leave the island; still they should have known us better than to think that we should be scared by the pusillanimous railings of an apostate "Mormon." I believe this class of men are the greatest enemies that we have. If it were ~~an ew~~ a new thing, perhaps it would be different; but it is too stale and devoid of truth to engage our serious attention.

We know in whom we trust; we do not place our entire confidence in erring man's abilities; but lean upon the arm of One whom we know is abundantly able to confound all men who may rise up against His work. He is able to overrule all things for the good of His people, and he has promised to do so.

After the lecture was over, the hat was passed around and quite a collection taken up to assist Mr. Hyde on his way to the States and so on to England.

Thus I presume his main object was accomplished that is, he created an interest in the minds of many and what is of more consideration to him at present (being short of funds,) he obtained quite an amount of the needful." (News Nov. 22, 1856:3)

liar of nine years standing? (Prolonged applause.) I went to France, and converted thousands of the French people to the Mormon faith. Alas, today, I awake, as from a dream, and find Mormonism to be false.".

This address was translated to the audience by the Rev. Mr. Emerson, a dry reed, and many of the Kanakas went to sleep. At the close, Elder John R Smith asked permission to reply, and after some discussion was given permission, but requested to speak in English and let Mr. Emersen interpret to the Kanakas. This he refused to do feeling that the white people had better opportunities of having such questions answered than the natives did, and therefore spoke to them in their native tongue. He said, in substance that as, according to the Bible, woman was made from a rib taken from the side of Adam, if God had taken twelve ribs, instead of one, Adam would have been a weak reed for so many women to lean upon!

With regard to Mr. Hyde having converted thousands of the French people to the Mormon faith, Elder Smith said, he had never known that thousands of the French people had been converted to th Mormon faith. The elders had met with but poor success generally, in fact were obliged to leave France to avoid arrest. But, he said, granting for argument's sake, that Mr. Hyde converted thousands of them In the next breath he tells you that he has awakened as from a dream, to find that Mormonism is false. He confesses that he has made thousands believe a lie. What confidence can you place in a man who has made thousands believe a lie?

At this point, Elder Smith was interrupted and the meeting wa closed but he crossed the street, and mounting a horse block, preached for an hour to an interested audience.

Wednesday, Oct. 29. Elder Wm. Naylor and Thos. Clayton arrived at Honolulu, as missionaries to the Hawaiian Islands. On the 3rd of November they went to live with Lilihahua, a native brother who resided about 2 miles from Honolulu, to learn the language.

1856

Wednesday, November 5.

FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, H. I., Nov. 5th. '56.

BROTHER CANNON,

DEAR SIR: As the *Yankee* is intending to sail to morrow, I thought I would drop a few lines and send by brother Hurst, who expects to go to the coast on her. Brother H is from Australia—came here with the company under Elder Burr Frost, and has been labering in this mission nearly ever since, and I believe has been a faithful advocate of the principles of this Church, which are the principles of righteousness unto salvation.

At our last Conference Elder Hurst was released, together with Elders O. K. Whitney and W. B. Rogers, with liberty to proceed to Zion as soon as they could make the necessary arrangements. At last accounts Elder Rogers was at Lahaina with no prospect of getting to the coast, but doubtless the way will open sooner or later.

The affairs of the Church remain about as usual; I have not been able to perceive that John Hyde has done any injury to Mormonism, altho' I will give him credit for doing all he could in the way of lying and slandering us as a people, and trying to make our doctrines, or the doctrines which we have embraced, appear in an unfavorable light to the public in general on these Islands. He was not content to deceive the foreign part of the community, but he must also deliver a lecture to the natives, which was interpreted to them verbatim by Mr. Smith, a Calvinist minister. At first, Hyde took well among some of the leading men of this place, simply because he had apostatized from the Mormon faith, and could, therefore be used, they thought, as a club to beat the Mormons with, and also to convince every one else that what is termed Mormonism is all an abominable deception, only calculated to consummate the degradation and ruin of all its *deluded* believers. This a great many of them were prepared to believe beforehand, and were glad of a pretext to marshal their forces and annihilate at one fell stroke all that existed of Mormonism on these Islands, and truly thereby inflict a wound in the main body that it would take a long time to recover from. But disinterested persons could see at a glance the inconsistency of his whole course of conduct. Even should they believe his statements (which I do not believe one out of ten ever did) they could only form an exalted opinion of the people: it is, however, impossible to give credence to a tale which contradicts itself In his exposition and refutation of Polygamy, he appeared to feel a holy horror at the misery and wretchedness which the old Patriarchs *unwisely* created in their own families by the practice of of such an "abominable doctrine." It would be useless for me to attempt to give an idea of the wretched beings that Mr. Hyde made out Abraham, Jacob and others to be; he did not envy them their happiness, he said, nor yet their families. To sum it all up, by using a familiar phrase, I think the last evening that he lectured, he "run the thing in the ground;" some of his best friends were disgusted with him, at least they say so.

I understand he intends to return to San Francisco, which if he does, perhaps you may learn the state of his mind from his own mouth.

It is dull times here as usual, altho' the shipping has come in pretty freely for a few days past, and consequently there begins to be a prospect of better times, yet I think some of the leading business men will have a pretty close time, unless there is a great change for the better. But hard times are what we are expecting to come upon the earth until the prophecies shall be fulfilled, in the destruction of the wicked.

EDWARD PARTRIDGE.

Saturday, Nov. 15. Pres. Silas Smith, who had labored with the Elders on the island Of Kaui, since the October conference, sailed from Lahaina for Honolulu, business matters, pertaining to the mission requiring his presence in the capital.

Sunday, Nov. 16. Pres. Silas Smith arrived at Honolulu from Maui. (Wm. W. Maylor's Journal.)

Wednesday, Nov. 19. Elder Eli Bell arrived at Lahaina direct from Lanai to take Pres. Smith to that island, not knowing that he had started for Honolulu.

Elders John R. Young and Thos. Clayton left Honolulu on a tour of the island of Oahu. Elder Wm. Naylor and Clayton returned to Honolulu, Dec. 10 th.

Thursday, Nov. 20. About this time Elder Richards changed his residence to Wailuku.

Saturday, Dec. 6. Silas Smith wrote from Honolulu, that he had lately visited all the branches in the island of Maui, and found them in a better condition than he had anticipated. The Elders were generally in the enjoyment of good health and were untiring in their efforts for the salvation of the people. Drouth still continued severe and in some places many were suffering through lack of food. (Des. News 6: 397)

Monday, Dec. 8. Elder John Hyde, who had turned apostate, sailed from Honolulu on his return to America. (Richards Dec. 6, 1856)

Friday, Dec. 12. Pres. Silas Smith and Elder Edward Partridge left Honolulu on a trip around the island of Oahu, leaving Wm. Naylor in temporary charge of affairs in Honolulu. (Naylor) At this time Elder Rogers was working in Honolulu for means to take him home. Bros. Smith and Partridge returned on the 20th by way of Waialua.

Tuesday, Dec. 16. Elder Eli Bell arrived at Honolulu from Lahai. (Naylor)

Saturday, Dec. 27. Elders Young, Rogers, and Naylor left Honolulu for the other side of the island of Oahu on the 31st they joined Elder Clayton at Lau, where they ended the year. Waialua branch has nearly apostatized. (Naylor)

Wednesday, Dec. 31. Elder Wm. King arrived at Wailuku from a tour of the island of Maui, and Elder France from Hana, East Maui, where he had spent his time since the October conference. Horace Elder Richards, Alma L. Smith, ? Kozy and France were together at Wailuku at the close of the year. Elder Alma L. Smith made his home at the Kahawai (what is that).

At the close of 1856 the Utah Elders laboring in the Hawaiian mission were located as follows:

Silas Smith, president of the Hawaiian Mission, on Oahu.

Simpson M. Molen, on Maui.

Joseph F. Smith, president of the Kohala Conference, on Hawaii.

George Spiers, president of the Molokai Conference, on Molokai

Ward E. Pack, president of the Hilo Conference, on Hawaii.

Wm. W. Cluff, on Hawaii.

Eli Bell, president of the Lanai Conference, on Lanai.

John R. Young, on Oahu.

Sextus E. Johnson, president of the Kauai Conference, on Kauai.

Henry P. Richards, president of the Maui Conference, on Maui.

Washington B. Rogers, on Oahu.

John A. West, on Kauai.

Smith B. Thurston, on Hawaii.

Wm. King, on Maui

Edward Partridge, president of the Oahu Conference, on Oahu.

Alma L. Smith, on Maui.

Fred. A.H.F. Mitchell, on Molokai.

Wm. B. France, on Maui.

Franklin W. Young, on Hawaii.

John W. Brown, on Hawaii.

Robert Rose, on Maui.

Wm. B. Wright, on Molokai.

Wm. Naylor, on Oahu.

Thos. Clayton, on Oahu.

Thos. A. Dowell, on Maui.

Elder John R. Young who also labored on Molokai in 1856, made several missionary visits to Maui. (Richards)

31 Dec 1856

Hawaiian Mission
25 [illegible]

Sila Smith president

Hawaii Hilo Conference Ward E Pack pres

" Kohala Conference Joseph T Smith pres.

Kauai Sixtus E Johnson president

Lanai Eli Bell, president

Maui Henry P Richards, pres.

Moloka George Spencer, pres

Oahu Edward Partridge, Pres.

1857 Thursday Jan. 1. Elder Geo. Speirs arrived at Wailuku, Maui, from Molokai, and Robt. A. Rose from Lanai; About this time Elder Simpson M. Molen was requested to close his school and take Wm. Kings place to labor among the branches in East Maui. Elder King was being called to go to Lanai, went there some time in January. Prior to this in (Dec. 1856) Pres. Silas Smith instructed Elder Henry P. Richards to send Wm. King from Maui to Lanai, to take the place of Elder Eli Bell who was called to Honolulu. (Richards Dec. 18th)

Elder Joseph F. Smith wrote the following:

SANDWICH ISLANDS.

JANUARY 1, 1857.

PRESIDENT H. C. KIMBALL:

Dear Sir—I have for some time had an inward desire to write you a few words, though I have no doubt that you are well posted in regard to the prosperity of the mission upon these islands and the labors of the brethren, &c.

I am happy to say that my health is good and that I enjoy all the blessings that could be desired in all circumstances under which I have been placed. I have tried with all my might to be a good boy since I left home; how far I have succeeded is not for me to say.

I have spent most of my time laboring upon the island of Maui and this island, upon which I am now laboring. Hawaii

My associations have been mostly with brs. S. M. Molen, Wm. W. Cluff, W. B. Rogers, and with my cousin Prest. Silas Smith, with whom I studied, learned the language, and traveled the first nine or ten months of our sojourn upon these isolated lands. Since then I have traveled mostly with the above named brethren, for whom I have formed a most ardent attachment.

Elder J. Brown and I are now traveling together in this district, while my assistants, Elder Wm. W. Cluff and Elder F. W. Young are laboring in the opposite portion of this conference, some 30 miles from here. The brethren are all well, and are enjoying all the blessings requisite to their prosperity and happiness.

We have considerable traveling to do, and the worst roads I ever saw, especially now, as the rainy season has just set in. Our "lightning cars" are those we retained from childhood, and their "iron constitutions" are, in full 'Mormon' style, strong and durable. We never tire in well doing; it is true we get leg weary a little sometimes, but in the most adverse circumstances when the clouds of oppression, slander and ridicule darken and frown upon us in the most frightful manner, and in the discharge of our most arduous and fatiguing labors. Just one thought upon the glorious hope and faith we cherish dispels every cloud, strengthens our nerves, invigorates our minds, and makes all thoughts of fatigue and weariness vanish like the morning dew before a cloudless sun.

The natives as a general thing are poor, yes, thousands are completely destitute of the necessary comforts of life. Of this class, of course, are the major part of those who have yielded obedience to the requirements of the gospel.

The nation is fast running out; they are "dwindling away!" I can see a decided decrease in their numbers during my short stay of a little better than two years among them. This is not all. They are taking the very course—a more effectual course could not be pointed out—to shorten their existence: whoredoms and abominations of the darkest hue are more by-words among them. Yet, the unlimited practice of such wickedness is inevitable, owing to the nature of their laws and hereditary habits and customs.

Br. Kimball, I dare not say anything of the happy and peaceful home of the Saints, nor how I long to once more mingle with "the loved ones at home." I would only express my weakness, and perhaps my ignorance, but I will venture to say, if any wish to be good, or even honest, they will have to repent of their sins, be baptized in the name of Jesus Christ by some faithful 'Mormon' Elder, and then go to Zion and obey the counsels and instructions of the holy Prophets so abundantly poured out upon the Saints of the Most High—the world is not the place for honest and virtuous people.

I am young, only 17, but if my young brethren, who have tasted nought but the sweets of liberty, who have been cradled in the lap of comparative peace and plenty, do not disdain to listen to me, I would say with all my heart, as many others have said—My young brethren, if you are not deprived of the sense of knowing when or where you can enjoy the least spark of happiness, stay there! for it is to be found NO WHERE outside of Deseret.

I had even thought myself, when I was surrounded with every thing to make one's life desirable, that I would like to see other parts, to go somewhere else; but O! how those thoughts vanished when I left my peaceful home! I've never thought so since.

Prests. Smith, Richards and Partridge were well the last I heard from them. The new Elders, ten in number, are all enjoying themselves, I believe, and are making good speed in acquiring a knowledge of the language.

We have baptized but four in this conference since last April, built one or two meeting houses and have several more in contemplation. The Saints, I believe feel as well as usual; some have a strong desire to "go up to the mountain of the Lord's house;" but some have contrary feelings, they think they can't forget how good the *poi* and salt goes. This, I am sorry to say is the case with some, notwithstanding the instructions they get from time to time.

My love and respects to sister Kimball, to sister Lucy and the boys.

May the "little stone roll forth" till it has done its work among the nations, and it alone "shall stand and fill the whole earth;" and may the Prophets of the Lord live long to guide Zion's ship heavenwards and to see their children do a mighty work, is the constant and most earnest prayers of your obedient servant,

JOSEPH F. SMITH.

(Des. News)

17 JAN 1857

Saturday, Jan. 17. Elder Alma L. Smith wrote the following:

SANDWICH ISLANDS.

Waimea, Maui, January 17, 1857.

My beloved Mother:—

It is with a heart warmly beating with the love of a tender son towards a kind and affectionate mother, that I at the present time set myself to write a few lines to you; you that gave me birth, you to whom I owe my existence, you who has spent many sleepless nights for my sake, you who watched over my infantile moments, you who first taught me to pray, you who first taught me to serve God and keep his commandments, you who many times by kind and comforting words cheered my drooping spirits, you who ever sought my welfare, and lastly to you whose prayers I feel assured ever ascend to high heaven in my behalf.

I was really in hopes that ere the time approached for me to write another letter to you that I should have the privilege of perusing one from you, but I am sorry to say that this is not the case; I have received but one letter from you since I left home and that was written last May, the reason I cannot account for; you certainly must have written.

I am happy to inform you that I am still in the enjoyment of the best of health and am buoyant in spirits, for which I thank God my Heavenly Father; I pray God that this may be your happy lot.

I feel onward in the cause of truth, onward in the great work of God in which I have enlisted in these the last days, in this the last and seventh dispensation in which all things are to be gathered together in one in Christ Jesus. I thank God that I have been counted worthy to be called, chosen and set apart by the servants of the Most High as a special messenger to go to the nations of the earth to herald glad tidings of great joy to those who know not God.

I feel thankful that I have the privilege of proving myself worthy a seat in my Father's kingdom, that I have the privilege of improving upon the talents which God in his goodness has seen fit to bestow upon me, that I have the privilege of winning souls unto Christ.

God has seen fit through his servants on the earth to send me to this part of his vineyard here upon these far off and secluded isles of the Pacific to teach his gospel to a dark and benighted race of beings, in a tongue to me unknown; therefore here I am determined to remain and labor to the best of my ability until God through his servants deems it proper to call me home or send me somewhere else. I pray God that I may ever be found in the faithful discharge of my duty and that I may ever have sufficient wisdom to perform every duty which shall be devolving upon me in an acceptable manner before Him and before his servants who shall be placed over me, and that I may after performing an acceptable mission, return home to Zion and hear that happy applause, well done, thou good and faithful servant, welcome home to Zion, and to the bosom of your family and friends.

I spend most of my time in the study of the language which causes the time to pass off rather dull, for be assured it is a long, slow and tedious task to acquire a practical knowledge of as strange a language as is this, but I am determined to keep trying until I shall have acquired a sufficient knowledge thereof to enable me to declare to this people some of the principles pertaining to the gospel of Jesus Christ.

It seems to me that I progress very slow, although br. H. P. Richards tells me that I am making rapid progression; I feel that others have learned it and so can I by the help of that God who is ever willing to help those who try to help themselves, that is [illegible] has [illegible] as [illegible]; there is [illegible] many [illegible] [illegible] though [illegible] [illegible] the day.

[illegible] I have [illegible] [illegible] I am [illegible] I will [illegible] my way of speaking to [illegible] public.

The [illegible] these tropical isles for some time past have been very hard, owing to the [illegible] of the crops; the country for miles and miles which was formerly beautiful, green and [illegible] in rich fields and pastures for stock is now but a barren, scorched desert, many of the people are compelled to go from two [illegible] for the water which they use [illegible] and when they obtain it in this way it is only from some stagnated pool. I have seen [illegible] a quarter when I would have to skim off the green scum before drinking and glad to get it in that way.

But [illegible] a little more flattering for God in his goodness has seen fit to send a few showers of rain, which has cooled the parched earth and caused the vegetation to again spring into existence; it seems that the overruling hand of God can be seen visibly working among all nations, therefore I see no reason why this group of isles should escape the scourges which are to be poured out upon the wicked in the last days, for I can say of a surety if wickedness abounds any where upon the face of the earth it certainly abounds here. The work of God upon these isles is progressing as much as we could expect under the existing circumstances.

The saints in general are in good spirits and alive in the work, although here like other places, the net has caught fish of all kinds; this is a strange people, a people easy flattered, quick to be excited and just so quick will the excitement die.

The holidays, christmas and new years, are past, they did not seem a particle like other christmas or new years to me, because the weather was almost as hot as it is in Utah in the month of July, and then I past the days so different to what I had been wont to do in bye gone days; christmas I spent in company with br. Richards we each writing letters home to our wives; new years it being the first Thursday in the month, which day is set apart upon these isles as a day of fasting, therefore brs. King and France, who arrived here from the other side of the island (75 miles distant) on the evening of the day before in company with br. Richards and myself spent the day in fasting and prayer; we spent a good portion of the day in meeting where there had a number of the Saints assembled, the Spirit of the Lord was with us and we had a happy although a solemn time.

The Spirit of the Lord has ever been with me to buoy me up under every difficulty and obstacle which has been in my way since my departure from those peaceful vales in which you live, my strength has ever been sufficient for my day, I have ever found friends wherever my lot has been cast, my heart is filled with love and gratitude towards God my heavenly father for his manifold blessings unto me.

My sheet being full I must close, give my love and best wishes to all of my relatives and to all of those who are co-workers with me in the gospel of our Lord and Savior Jesus Christ.

I pray God to ever bless you with health, food, raiment and every good blessing which your heart shall desire in righteousness.

Believe me your ever tender son,

ALMA L. SMITH.

(Des. News May 29, 1857: 86)

Saturday, Jan. 31. In January, 1857, a 16 page pamphlet written by John Kyne and Kauwahi (a prominent native worker who had apostatized) was published in the Hawaiian language, slandering and vilifying the Church to the lowest grade. The Calvanist missionaries took great pains to circulate this pamphlet in all the islands, in order to counteract the influence of the Elders. (Richards Feb. 6, 1857)

19 FEB 1957

Tuesday, Feb. 10. Elder Eli Bell arrived at Wailuku from Honolulu. He came to assist the Elders in making preparations for the April conference which was to be held on Lanai.

The Mission whale boat was out of order and must be repaired; Elder Richards and Bell went to Kula to get Bro. Linn to help repair it. He agreed to do so.

Wednesday, Feb. 18. Elder Henry P. Richards and Alma L. Smith started on a trip ~~sloop~~ to East Maui around the island, on horseback; they held a number of meetings on the way and arrived at Kawaipapa, Hana, on the 25th.

Sunday, March 1. On this and the preceding day a conference was held at Kawaipapa, Hana, Besides Elders H. P. R. and Smith, Holen, Kalawaia, Kalikinui, Haole, Hauakanui, Kaleohana and other prominent natives were present and took an active part. Keolanui and Kalei were appointed traveling Elders from Keanae to Kehikinui. Some baptized; some excommunicated; after conference Eldes scattered and held meeting in the different branches in the neighborhood; Elder Richards returned to Wailuku, March 9th.

1857

Sunday, March 8.

FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, March 8th, 1857.

BRO. CANNON—*Dear Sir:*—It always affords me a degree of pleasure to communicate with my brethren and fellow laborers in Zion's cause, and of imparting such information respecting the spread of truth and the permanent establishment of the Kingdom of Righteousness as may come under my observation from time to time. Having enlisted in the cause with a determination to stand by the "old ship of Zion," through prosperity and adversity, and contend with her enemies until the war is brought to a happy conclusion by the triumph of truth and holiness and the downfal of Babylon with her train of sacerdotal priests, hypocrites, adulterers, etc., I feel it a duty incumbent upon me (as well as every individual who desires the welfare of God's kingdom) to embrace every favorable opportunity that presents itself for the spread of intelligence of any kind that may be beneficial to the cause or interesting to its well-wishers. I may not be able to give such flattering accounts of the unprecedented success attending the labors of the Elders of the Sandwich Islands' Mission as are received from other parts of the world where the servants of the Lord have been called to labor, yet were it proper, I could possibly record some of the scenes through which the Elders upon these Islands have to pass in travelling over the barren and desolate portions of the same, with blistered feet, and faint bodies for the want of that nourishment which nature requires, in order to preach the gospel to this people and save them from their sins. If this were all, if the people would but appreciate the blessings that are brought within their reach and offered to them without money and without price, and, as it were, urged upon them, and would endeavor to profit by the counsel and teachings of those who have the proper authority to teach them the way to gain their own salvation—the toil, the hunger, thirst, sore feet, etc., would be nothing in comparison to the joy of seeing the good resulting therefrom.

We read that Jesus descended below all things, that he might ascend above all things. Now, I do not want to boast, but really I do think that in order for an Elder to fulfill a mission on these Islands among the natives, he comes so near descending below all things that the difference is scarcely perceivable; but in this we rejoice, knowing that in proportion to what we suffer in the cause of God will be our reward in the day of reckoning.

I do believe that the brethren who are laboring in this mission have labored, and are laboring faithfully, for the exaltation of the native saints. How much good has or will result from their exertions, I am not prepared to express my opinion at present. It seems as though the devil, his emissaries on the earth, and all hell combined, had done all they could to impede the progress of the work upon the Islands. Many have turned back to the pit whence they were dug, while others have, like Lot's wife, merely looked back, and if they have not become pillars of salt, they have become stationary, standing, as they say, *mawaena*, neither the one thing nor the other, but simply waiting with anxiety to see what is going to take place next.

As it is late in the evening I will close, praying God, the Eternal Father to prosper you in your labors together with those connected with you.

Yours, &c., EDWARD PARTRIDGE.

Monday, March 9. Elder Wm. Naylor who labored on Oahu, principally on the back part of the island during January and February, 1857, left Honolulu March 9, 1857, for Maui. He arrived at Lahaina on the 10th; thence he went to Wailuku, where he made his headquarters while still studying the language. (Naylor)

Wednesday, March 11. Elder Wm. Naylor arrived at Wailuku from Honolulu.

Elder Washington B. Rogers, who had labored as a missionary in Hawaii since November 13, 1854, sailed from Honolulu per ship "Yankee", homeward bound. ("Friend" p.23)

Thursday, March 12. Elder Elii Bell left Wailuku for Lahaina en route fro Lahai.

2Friday, March 13. Elders Ward E. Pack and Smith B. Thurston arrived at Lahaina, Maui, from Hilo, and on the 24th they, in company with Elder Smith and Cluff, sailed for Lanai to meet the brethren in conference. Elders Franklin W. Young and John W. Brown remained on Hawaii for want of means to go to conference.

Tuesday, March 17. Elder Henry P. Richards writes: I spent most of I spent the day At the meeting house, at Hana ~~most of the day~~ copying the minutes of our conference; at Hana into the Church Book; so Church books were kept.

Sunday, March 22. A native local conference for West Maui was held at Wailuku; reports from different branches, appointing of traveling Elders and some called to gather to Lahai, Elder Henry P. Richards and Simpson M. Mole and native Elders were principal speakers; the conference was continued the following Sabbath, March 29th.

Wednesday, March 25. Elders Geo. Spiers, F. [illegible]. Mildred and Wm. B. Wright arrived at Wailuku, Maui, from the island of Molokai.

(Naylor)

Tuesday, March 31, Elders Richards, Molen, Spears? Smith, Mitchell, France, Naylor, Clayton, Wright and Dowell left Wailuku for Lahaina on their way to Lanai. They found Bro. Bell at Lahaina and learned that the whale boat after being thoroughly overhauled and repaired had been anchored by natives in shallow water and allowed to grind on the rocks at the bottom until it was considerably damaged, and therefore now needed further repairs, which were attended to the following two days by some of the American Elders. On the 31st also, Elders Jos. F. Smith, Smith B. Thurston and Ward E. Pack arrived at Lahaina from Hawaii.

Thursday April 2. All the brethren except Joseph F. Smith and Henry P. Richards (who remained at Lahaina awaiting the arrival of Elder Cluff from Hawaii), sailed from Lahaina, Maui, for Lanai, where they arrived safe and well. Bro. Bell returned with the boat to Lahaina in the evening. .

Friday, April 3. Wm. W. Cluff arrived at Lahaina from Hawaii, where he had left Elder John W. Brown and Franklin W. Young, who owing to lack of means were unable to come to the conference.

Monday, April 6. Elders Silas Smith, Edward Partridge, John R. Young, Benj. E. Johnson, and John A. West arrived at Lahaina from Honolulu, having been delayed because of head winds, ~~and~~ on the same day, they, together with Bros. Joseph F. Smith, Richards and Bell, crossed the channel to the island of Lagai; they landed at Kahalepalaoa, after a slow passage, the native crew having to row all the way. From the place of landing the brethren crossed the mountain to Palawai, where they arrived at 11 : 30 p. m.

Tuesday, April 7. A general conference of the Sandwich Islands Mission which was continued for three days was commenced at Palawai, island of Lanai. There were present of the presidency of the mission: Silas Smith, Henry P. Richards and Edward Partridge. Presidents of conferences: Ward E. Pack, Geo. Speirs, Jos. F. Smith, Sixtus E. Johnson and Eli Bell. Traveling Elders: Wm. King, Simpson Nicholson, Alma L. Smith, John R. Young, Wm. W. Cluff, John A. West, Smith B. Thurston, Wm. France, Fred. A. H. F. Mitchell, Wm. B. Wright, Robt. A. Rose, Thos. A. Dowell, Thos. Clayton and Wm. Naylor.

Elders John W. Brown and Franklin W. Moung being desirous of improving every opportunity for the acquitement of the native langauge, remained in their fields of labor and continued their studies instead of coming to conference.

The conference commenced on April 7, 1857 at 10 a. m. and Elder Edward Partridge was appointed clerk of the conference.

Elder Silas Smith was sustained as president of the mission with Henry P. Richards and Edward Partridge as Counselors. The general authorities of the Church were also sustained, after which Elders Richards and Pack addressed the conference.

The afternoon meeting was addressed by Elders Edward Partridge and Alma L. Smith.

Wednesday, April 8. The conference was continued at Pelawai. In the forenoon meeting Pres. Smith spoke about the secular affairs of the mission and suggested the propriety of adopting some measures to procure means for liquadating the liabilities of the mission. Several of the other Elders spoke on the same subject.

In the afternoonn meeting the reports of the different conferences were called for and given as follows:

Lanai conference, represented by Elder Eli Bell; 3 Seventies 12 Elders, 10 Priests, 9 Teachers, 7 Deacons, 3 baptized, 4 excommunicated, 2 died; total number of officers and members 156.

Maui represented by Elder Henry P. Richards; 5 Seventies, 30 Elders, 54 Priets, 57 Teachers, 64 Deacons, 8 baptized, 23 excommunicated, 15 died; total officers andmembers, 1232.

Hilo (Hawaii) represented by Elder Ward E. Pack; 2 Seventies, 5 Elders, 7 Priests, 10 Teachers, 10 Deacons, 29 baptized, 2 excommunicated, 2 died; total member of officers and members, 228.

Kohala (Hawaii) represented by Elder Joseph F. Smith: 4 Seventies, 7 Elders, 17 Priets, 28 Teachers, 23 Deacons; 10 baptized, 8 excommunicated, 2 died; total number of officers and members, 649.

Oahu, represented by Elder Edward Partridge; 4 Seventies, 16 Elders, 13 Priests, 11 Teachers, 10 Deacons, 12 baptized, 22 excommunicated, 9 died; total number of officers and members, 343.

Kauai represented by Elder Sixtus E. Johnson; 2 Seventies, 12 Elders, 25 Priests, 15 Teachers, 16 Deacons, 13 baptized, 22 excommunicated, 9 died; total number of officers and members, 583.

Molokai, represented by Elder Geo. Speirs; 3 Seventies, 6 Elders, 9 Priests, 6 Teachers, 4 Deacons, 22 excommunicated, 1 died, total number of officers and members 134.

The brethren in giving in their reports all bore testimony to the faithfulness of the Elders who labored in connection with them.

The Elders were then appointed to their respective fields of labor as follows:

Lanai: Ward E. Pack, president; Simpson M. Molen, assistant.

Maui: Edward Partridge, president; Wm. W. Cluff, John R. Young, Wm. Naylor, Thos. Clayton and R[illegible] A. Rose assistants.

Hilo: Eli Bell, president; J[illegible] A. West, Alma L. Smith and John Brown assistants.

Kohala: Sixtus E. Johnson, president; Wm. France, Fred. A. H. F. Mitchell and F[illegible] W. Young, assistants.

Oahu; Henry P. Richards, president; Wm. King and S[illegible] B.

Thurston assistants.

Kauai: Geo. Speirs, president; Wm. E. Wright assistant.

Molokai: Joseph F. Smith, president; J. A. Dowell assistant.

9 APR 1865

Thursday, April 9. This was the third and last day of the conference at Palawai. Both the forenoon and afternoon meeting was occupied by the Elders in preaching the Gospel and giving good and timely instructions.

The conference report closes with the following remarks:

"During our conference the brethren all spoke their feelings. Much excellent instruction was given and the spirit of union pervaded our midst and attended all our actions. Each one appeared to be desirous of going forth to his field of labor with renewed energy and boldy advocate the principles of righteousness. Although circumstances would not allow of a protracted meeting, the brethren all felt edified, strengthened and refreshed in spirit and forgetful in a measure of the hardships they have had to encounter and unmindful of those in the future.....

P. S. Owing to contrary winds the brethren did not all arrive in time to commence conference on the 6th.

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Friday, April 10. The Elders destined for Hawaii, Oahu and Kauai left Palawai and went to Mahele, whence they crossed the channel to Lahaina the same day in a whaleboat; At a quarter before six," "writes Elder Richards, "we shoved off, and launched forth upon the bosom of the mighty deep. We were aided by a light breeze, which partly filled our sails and wafted us slowly inward to our destination. The moon shone bright and the mingled voices of the brethren chanting some favorite song of Zion, or perhaps something that would more forcibly bring to mind the loved ones at home, all tended to make our passage agreeable; and the six hours and a half that we were on board seemed to pass away quickly, when we found ourselves landed once more on terra firma."

Sunday, April 26. Elder Evans from Australia called on the brethren at Honolulu and spent a few hours with them; he is bound for the coast with the first vessel.

Edward Partridge Wm. W. Cluff John R. Young and Thos. Clayton

Wednesday, April 15. Wm. Naylor and other Elders sailed from Lanai for Lahaina, Maui; arrived at the latter place the following day.

(Naylor)

Tuesday, April 14. Elders Silas Smith, Henry P. Richards, Ward E. Pack. Wm. King, Smith B. Thurston, Geo. Speirs and Wm. B. Wright sailed from Lahaina, Maui per schooner "Moi Keike" for Honolulu, where they arrived on the 15th. On arriving there they immediately repaired to the "Old Mormons meeting house" in the upper part of which the Elders made their home while stopping at Honolulu. The mission being in debt, Elders Pack, King and Wright went to work at Honolulu at $1.00 per day boarding themselves to help out the mission. Henry P. Richards cooked for the other brethren and afterwards labored as a carpenter; all went to work, Pres. Smith included.

Monday, April 14. Elders Eli Bell, Johnson, Alma L. Smith, Alfred Mitchell and Wm. E. France, who had been appointed at the conference to labor on Hawaii, sailed from Lahaina, Maui, as deck passengers on the schooner "Maria" The brethren paid $1.50 each for their passage. They arrived at Kawaihae Hawaii the following day (April 14th).

Elder Brown went to Hilo with Pres. Bell, during their stay in that neighborhood they visited the famous volcano.

Saturday, May 23. Elders Henry P. Richards and Smith B. Thurston left Honolulu on a missionary tour around the island of Oahu.

Friday, May 15. Elder Smith B. Thurston returned to Honolulu from a tour around the island of Oahu, and reported the branches in a poor state. At this time Elder Henry P. Richards hunted for Baumann who owed the mission $160 on a note, on the sloop transaction; but could not find him.

1857

Thursday, April 30. Bro. Gustaf Linn arrived at Honolulu from Maui, on his way to the Valley (Utah).

Monday, April 27. Messrs Geo. Speirs and Wm. L. Wright sailed from Honolulu for Kauai, per schooner "Keone Ana", paying $1.50 each for deck passage.

Wednesday, May 27. A number of the Elders from Zion started up the extinct crater "Haleakala" on the island of Maui. Elder John R. Young, one of the party, writes: "On May 27, 1857, in company with Elders Partridge, Cluff and Rose, I visited the extinct crater of Haleakala. Its crest is 10,000 ft. above sea level. Bro. Kalechano, with a pack horse, accompanied us as guide. For commissary, he had a calabash of poi and a string of red peppers. The ascent was steep, the soil rich and vegetation rank and beautiful.

An hour's walk brought us to the cloud belt, after which we were enveloped in vapor, thick, cold and chilly. At 5 p. m. we arrived at the big cave, within a mile of the summit. Here we camped for the night.

As I stood upon a high cliff and gazed upon an endless ocean of white clouds, 1000 ft. below me, I thought I had a vision of the Christian's heaven, which, they say, lies "beyond the bounds of time and space." Such a heaven would not suit me. The scene, strange and sublime though it was, brought no joy, -rather a feeling of unrest, mystery, and doubt, and I felt relieved, when the sun sank below the horizon, for then the clouds settled down, and gave me a pleasing view of West Maui, and the Islands Lanai, Molokai and Oahu.

We arose early the next morning, having passed a sleepless night. The air was damp and cold, the mountain being swathed in heavy clouds. Our pack horse was gone. Fortunately for us, a strong wind sprang up, and soon we had a clear view of Mauna Kea on Hawaii, rearing its snow-crowned crest 19000 ft. above the sea.

There are 9 pots, or ~~one~~ cone chemneys to this ancient crater Haleakala. We descended into one of them, and having spent half a day in explorations, returned tired and hungry to the cave where we rested until Kalechano broiled a ~~bird~~ bird that he had snared. For our ravenous appetites it proved only a morsel. On our way down the mountain, a rainstorm completely drenched us, and we were glad to reach our guide's hospitable home and enjoy the rich treat of standing before a cheerful fire while our wet garments dried.

Saturday, May 30. Under this date Elder John R. Young journalizes as follows: "I accompanied Pres. Partridge, on horseback to Honuaula, where we met Elder Kanahunahupu. He had been one of the first six to embrace the Gospel on these islands. He was a firm, intelligent man, and an eloquent speaker. Our meeting the next day was well attended. Pres. Partridge, Kanahunahupu and I spoke, and a good spirit prevailed. Before closing, Bro. Partridge, arising a second time, said he was impressed to make a few remarks on the mysteries of the Kingdom. You know we all love to hear things. POHIHIHI! "Well, said he, "Elder Young needs a pair of shoes, and that is something that you do not seem to comprehend."

I want to finish this shoe story. I went barefoot for several weeks, actively engaged in preaching, and sometimes to large congregations, when Bro. Poanono of Kipahule gave me a pair of Russian leather slippers. They were two inches too long for me, as hard as a board and as tough as iron. Some of the saints scolded the old man for giving them to me, but I checked their fault-finding, then laid my hands upon his head and blessed him.

That night Elder Cluff slept with me. Toward morning I had a curious dream. A person came to me and taught me several trades. At last he said there was one more trade that I should learn, shoe making. "Suppose you have a pair of shoes that are too long. It is the simplest thing in the world to cut them in two and splice them short."

When I awoke it was just ~~ing~~ breaking day. I reached at once for the shoes, and taking my pocekt knife, cut off the superfluous length. Then during the day I made a last and a pegging awl out of a horsehoe nail, using a piece of lava rock for a file. I next made some pegs, and spliced them up short; and that pair of shoes, and the pair I traded them for, lasted me until I reached my father's home in Salt Lake City.

1857 (May 30)

The following interesting item is related by Elder John R. Young: "I was traveling with Elder Wm. Naylor of Salt Lake City I still had in my care a little mule that Bro Geo. Raymond had furnished me. In going from place to place in the mission, we would take turns riding. In that way the patient animal was of great help to us.

One day it was raining hard, and the creeks soon became swollen. On coming to a large stream, we were confronted with the awkward fact that Bro. Naylor could not swim. Near by, however, stood a Catholic village, and I went from house to house, beseeching the people to let us stay until the water went down. But they all refused, saying their priest had told them we were false prophets and that God would be displeased if they took us into their homes.

Coming back to our outfit, I took our hats, coats and shoes, and tying them firmly to the saddle, fastened one end of my stake-rope around the mule's neck; then going up stream the length of the rope, I plunged in and swam across. Bro. Naylor held to the mule's tail with both hands, while I pulled both mule and missionary through the rushing flood, much to the amusement of a hundred people who had come to see us make the dangerous passage.

Bro. Naylor had on a pair of white linen pants, which had too long done good service. As we walked on in our wet clothes, I noticed that his trousers were bursting in strips. They soon looked like a bi-furcated dish-rag, and taking them off, he threw them away. For the next week we had but one pair of pants between us. He was five inches taller that I and when he would put on my nether garments to take the air, as he did every day, he would look comical.

Want of clothing was not our only privation those days; we often suffered for want of food. I have walked many a day along the sea shore, gathering moss off the rocks to satisfy my hunger. But these things were as trifles to us, for we were rich in the spirit of the Lord.

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Saturday, June 20. Elder Smith Thurston left Honolulu on another tour around the island; Henry P. Richards, went up Nuuanu valley to a small branch, but found the president of the branch (Kapahi) drunk; held meetings on Sunday 21st in the branch, the saints were poor and careless; meetings was held Sunday 24th; On the 25th the Elder continued the journey down the Pali to Waimanolo; here only two Saints left of the large branch there once; thence to Hawaiakau, 3 Saints there; to Mokapu on the 27th (12 miles) 4 Saints here, no food; arrived at Kailua; on the 28th to Kailua (6 miles) held meetings with a few saints there; 29th to Waikane; stopped with foreigners; 30th to Hakipu; Saints here were scattered, held two meetings on the 31st. ~~of~~ June 1st to Kabaka. baptized one, meeting were held on the 3th and then they went to Laiewai (6 miles) held meetings; 4th to Paumalu (10 miles); 5th to Waialua, where there was a few saints, who went saints, and 5 meetings on Sunday. June 7th; 8th to Kamaile, 25 miles; few saints there; meeting held on 9th; 10th to Waimanola; 4 Saints there; to Kualakai; nothing to eat there; on to Hoouliuli; 11th to Ewa where there was a small branch meetings were held, they returned to Honolulu on the 12th and reported the saints in a very weak and backward state; many have apostatized; leaving the Church almost daily because their Calvanistic friends wished them to; also led away by ancient dancing The Meetings in Honolulu, while they were poorly attended.

Friday, June 12. Elders Henry P. Richards and Smith B. Thurston returned to Honolulu from their missionary tour around the island of Oahu. Leaving Honolulu May 23, 1857, they went up the Nuuanu Valley; near head of the valley they visited small branch at Koawaawapuahanui; scattered houses in the thicket comprised the settlement; Kapalu was president of the branch; ~~the saints are poor and careless; meetings were held Sunday 24th, 252 continued journey Pali to Waimanolo; there were only two saints left of the large branch that was was once there.~~

× Keawapuahanui

Sunday, May 31. Bros. Cluff and Naylor made a tour of Maui during the month of May and held some good meetings.

Thursday, July 2. Elder Henry P. Richards, who had been honorably released from further duties in the Hawaiian mission, sailed from Honolulu as a cabin passenger in the schooner "Julius Pringle" homeward bound. He arrived in San Francisco, Cal. Aug. 7, 1857, were he remainded until Aug. 29, 1857, when he started for the Valley and arrived in Salt Lake City, Nov. 1, 1857. (Richards Journal.)

Tuesday, June 30. The schooner "Vaquero" continued her voyage from Honolulu for California, with the Australasian Elders and Saints on board.

Monday, June 29. During the month of June the brethren at Honolulu were still engaged in manual labors, mostly painting.

Sunday, June 21. The schooner "Vaquero" cast anchor at Honolulu direct from Melbourne, Australia, having on board Elders Joseph Kelley and Martin P. Crandall of the Australian Mission, returning home from a very short mission to that land; they reported the Australian mission in a very poor state. As nothing could be done there, the Elders were all preparing to return home. The "Vaquero" sailed for the coast on the 27th; she returned to Honolulu ~~again~~ for repairs but finally sailed on the 30th.

Thursday, July 16. Elder Alma L. Smith wrote the following:

[illegible]

Ehro, Hawaii, S. I.,
July 16, 1857.

Br. James McKnight:—I am happy to inform you that I enjoy the [illegible] of health and am buoyant in spirits, for which blessing my heart is continually filled with prayer and thanksgiving to Almighty God, who is the giver of every good and perfect gift.

I thank God that I live in this day and age of the world, when He, in his infinite goodness, has condescended to again reveal to mortal man the light of eternal truth and that I have received a portion of the same. I praise the Lord that I have been initiated into the Church of Jesus Christ of Latter Day Saints, [illegible] a portion of the Holy Priesthood and [illegible] worthy to be sent as [illegible] messengers to the nations of the earth [illegible] the Lord Jesus, to proclaim the [illegible] and salvation to this, a portion of the [illegible] of the House of Israel, who [illegible] sunk in darkness, sin and [illegible] and weighed down with priestcraft.

I pray God that I may [illegible] myself in that way and manner [illegible] a humble servant of Christ, that I may [illegible] my mission with honor to myself and with acceptance to those who sent me. I pray that I may ever keep my garments pure, white and unspotted from the blood of this generation and that I may, after I have served out the righteous will of my Lord towards me upon these lands, be permitted to reunite with my family and friends in the happy valleys of Ephraim, and that finally I may receive that crown of glory, immortality and eternal lives in the celestial kingdom of our God, which is prepared for all the faithful.

I spent the first six months of my sojourn on these sequestered isles, upon the island of Maui. The acquirement of the language of this people occupied almost my entire time. This caused the hours to seem rather dull and lonely. When I had studied three and a half months I began to speak in meetings and pray in the Hawaiian tongue, and I have continued so to do at every opportunity up to the present time.

At our last conference, April 6, 1857, I was appointed to labor upon this island, (Hawaii) in company with Elders Bell, West and Brown, and thus far my time has been very differently occupied to what it was during the previous six months.

Since the date of my arrival upon this island, April 15, I have traveled on foot, with my knapsack upon my back, between five and six hundred miles and that, too, over a very rough country, being composed, a good portion of the way, of successive masses of rough, broken lava beds, which have been thrown up by volcanic eruption. This was very injurious to both shoes and feet. I have traveled many a tedious mile with blistered feet and wearied limbs, often faint for the want of food, and when I would be so fortunate as to obtain some hung to eat, very often it would be such food as the dogs of a civilized country would refuse to eat. All this, and more, have I been willing to endure, that I might preach the gospel of Jesus Christ to this poor, dark, benighted and priest-ridden people. I thank the Lord that I have had the privilege of leading a number of them into the waters of baptism.

There would be great numbers added to the church upon these lands were it not that the people are continually being stuffed, through the press, pulpit and otherwise, with all manner of abominable and [illegible] falsehoods respecting Utah and the 'Mormons,' and the people, being naturally an ignorant race, easily flattered and quickly excited, are actually afraid to receive the truth; but we intend to preach the gospel to them and leave them without excuse and the event will be between them and their God.

It seems as though all hell was mustering its forces to impede the work of the Almighty upon these lands; but I know that truth is all-powerful and will prevail.

The Elders upon these isles have many things to contend with; we have to fight the devils, or his imps, and we have to bear the scorning and scoffing of bigoted and ungodly men, but I continually bear in mind the words of our beloved Savior, 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake."

Br. James, I am not at all discouraged, but on the contrary, I feel wide awake and alive in 'Mormonism;' my whole soul is engaged in the ministry of Christ; I never feel so well as when I am standing up before the people declaring unto them the words of life and salvation, bearing my testimony to the truth of the Book of Mormon and that Joseph Smith was and is a Prophet of the living God.

O, I feel that it is good to be a Saint; I feel like crying, life, life, life unto the people. I am perfectly willing and contented to remain upon these isles and fight the devils and preach the gospel until the servants of God who are placed over me shall say, 'Br. Alma, 'tis enough.' I want to spend my days and wear out this mortal tabernacle in traveling and preaching the gospel and in helping to build up the kingdom of God here on the earth, and as Paul said, 'make full proof of my ministry.'

I have late dates from the Elders upon the different islands and they are in the enjoyment of tolerably good health and are untiring in their efforts to establish truth among the people.

ALMA L. SMITH.

([illegible] 7: 318)

Concerning the condition of the branches in West Maui Elder John R. Young writes under date of Aug. 30, 1857:

The Keanae branch is in a complete state of apostacy. The meeting house has gone to rack; but few will attend meeting. Pauli Maewaewa, the presiding Elder is not fit for the office. Yet the branch is represented as a flourishing one. It should be reduced at least one half of the present numbers. There is nothing to be gained in keeping up outward appearances.

Wauhue is a small but lively branch, however, there is ~~one~~ no meeting house. Bro. Kanihou's house is used for that purpose.

Ulaino is in a sad condition. The majority of the Saints have removed to distant parts. There is no person in the branch who has the ability and will to take ~~charge~~ care of the Saints. The few that seem to possess the spirit of Mormonism are generally old and feeble.

Kawaipapa has a good meeting house, and the Saints attend meeting some

Friday, Sept. 4. Elder Henry W. Bigler arrived at Honolulu on his second mission to the Hawaiian islands. He writes: "I found Elder Silas Smith, president of the mission, with headquarters in Honolulu. In meeting with the saints in Honolulu (between 20 and 30 of them were in attendance) it seemed to me that the work was dying out, and the Utah Elders who are here say they have to labor with their hands to support themselves and to keep in clothing. Pres. Smith said he believed the native Elders in the Mission, with, but one or two exceptions, have more or less confidence in their old modes of worship; and seem to prefer worshiping their old heathen gods than the God of Heaven. It pains me to hear the Elders say that aside of the two or three hundred native members who have been gathered to Lahaina there are but a few true hearted saints in the mission." (Bigler)

Thursday, Sept. 24. Elder John S. Woodbury arrived ~~at~~ in Honolulu from San Francisco, per ship "Yankee" on a second mission to the Hawaiian Islands. (Bigler)

Wednesday, Sept. 30. The saints at Palawai had a feast. At sunrise a gun was fired and a Hawaiian flag was run up to the top of a pole 40 feet high. The saints soon after began to assemble bringing with them their food, consisting of pork, beef, turkeys, chickens, and poi. At 10 o'clock a. m. all repaired to the meeting house and Bro. Jos. F. Smith addressed the people after which all partook af a splendid dinner; a meeting was held in the afternoon, and the evening was spent in singing and pleasant associations. Of Utah Elders there were present; Jos. F. Smith, John R. Young, Eli Bell, Simpson M. Molen, Wm. Naylor, Thos. Clayton, Sextus E. Johnson and Robt. A. Rose.

Tuesday, Sept. 22. Elders Joseph Smith, John R. Young, Wm. Naylor, Thos. Clayton and Robt. A. Rose sailed from Lahaina in the Church whale boat for Lanai where they arrived at Mahela about 10 o'clock a. m. (Naylor.)

Thursday, Sept. 10. Elder John W. Brown left Hilo, Hawaii, and returned to Kohala, where instructions were received from Pres. Silas Smith to the effect that the traveling Elders were to remain in their present fields of labor and only the presidents of conferences proceed to Honolulu to attend the fall conference. Elder Brown remained with Bros. John R. Young and Fred. A. Mitchell.

Friday, Oct. 2. Elder Wm. R. France arrived at Laiei from Hawaii, where he had labored the past six months; he spent a pleasant time with Elders Naylor and Clayton till the 7th, when he sailed for Maui.

Tuesday, Sept. 29. Elders Joseph F. Smith, Simpson M. Molen, Seatus E. Johnson, Eli Bell, John R. Young and Robt. A. Rose sailed ~~sailed~~ from Lahai for Maui, leaving Elders Wm. Naylor and Thos. Clayton to take charge of the affairs of the mission on Lahai.

(Naylor)

Denver, Oct. 4. A general conference of the Hawaiian mission was held at Honolulu, of which the following are the minutes as published in the "Deseret News":

[illegible]

[illegible] Conference [illegible]

[illegible] "heavenly dove."

[illegible]

[illegible] J. W. [illegible] conference [illegible] the work of the Lord generally.

[illegible] J. S. Woodbury followed and he never [illegible] in the cause of truth then at the present time. [illegible] there had been a good work [illegible] Islands although the good results other than [illegible] may not be perceived at a casual glance. Inasmuch as he had been called to labor in this mission he desired to do his duty with renewed energy and perform the mission assigned him.

Moved and carried that we sustain and uphold Prest. Joseph F. Young and his Counselors as the Presidency of the Church of Jesus Christ of Latter Day Saints throughout all the world.

Moved that we in like manner sustain the Twelve Apostles in their offices and callings. Carried unanimously.

Moved and carried that we sustain the Seventies, High Priests and all the other constituted authorities of the church in their several stations and callings.

The native Conferences were next reported in the following order:

Lanai, represented by Elder W. E. Pack, 2 Seventies, 8 Elders, 5 Priests, 1 Deacons, 1 cut off. Total, 139.

The Saints in this Conference are as usual alive to the work. Meetings are held regularly three times on Sundays and three during the week.

The Saints feel well. Food is plenty at present, or at least there is supposed to be sufficient to last till more can be raised. The affairs in general are as flourishing as we have known them.

Maui, represented by Elder Edward Partridge, 76 Seventies, 29 Elders, 56 Priests, 65 Teachers, 52 Deacons, 26 died, 33 cut off, 15 baptized since last Conference. Total, 1165.

The Saints in this Conference feel awake to their duty at some places, while at other places they are quite dilatory and seemingly careless in regard to those things that should most engage their attention.

Hilo, represented by Elder Eli Bell, 4 Seventies, 5 Elders, 6 Priests, 10 Teachers, 10 Deacons, 6 died, 23 cut off, 8 baptized. Total, 197.

This Conference is much the same as heretofore, a few of the Saints appear to feel pretty well, but the most of them are very negligent when there are no foreign Elders with them.

We traveled around the Island and preached at many places where Mormonism had not before been heard, but were unsuccessful in baptizing any, although they were willing to listen to what we had to say.

Kohala, represented by Elder S. E. Johnson, 4 Seventies, 7 Elders, 17 Priests, 29 Teachers, 25 Deacons, 7 baptized, 8 dead, 19 cut off. Total, 622.

At Kohala we have had to contend with many inconveniences. It was difficult for us to obtain food sufficient for us to subsist upon, it being a general time of scarcity in this district. Elder Johnson made a tour through the district of Kona and baptized 4; he thinks a good work will be performed in that district.

Oahu, represented by Elder Wm. King, 2 Seventies, 14 Elders, 19 Priests, 19 Teachers, 9 Deacons, 3 baptized, 24 cut off, 9 dead. Total, 371. The work is at a very low ebb.—Meetings are seldom held except when called by a foreign Elder.

Molokai, represented by Elder Geo. S. Rice, 2 Seventies, 19 Elders, [illegible] Priests, 18 Teachers, [illegible] Deacons, 3 baptized, 15 dead, 25 cut off—Total, [illegible].

The work upon this Island is short as when I was there in 1855. Meetings are kept up in a few localities, while at other places it is almost impossible to get anything among those who profess to be Latter-day Mormons. I visited at most places wherever opportunity presented.

Lahaina, represented by Elder Joseph Smith, 2 Seventies, 6 Elders, 2 Priests, 4 Teachers, 4 Deacons, 3 baptized, 53 cut off, 3 died. Total remaining, [illegible].

When we arrived at this field from our April Conference, we had some difficulty in finding any [illegible] to labor in the church, however, we succeeded in finding a few, but not enough to induce them to do anything for [illegible] under the necessity of stopping [illegible] behind.

[illegible] the report of the Hawaiian [illegible] Mission. Some 1[illegible] books have been [illegible], but there many have not as yet [illegible] received. [illegible] money received [illegible] Book [illegible] in [illegible] of. 63.

[illegible] remarks [illegible] mission, believes the [illegible] as prosperous a mission as they [illegible] since we arrived at the Islands. To do [illegible] still there are some [illegible] have not yet been paid. There is [illegible] time [illegible] to settle the liabilities which, however, it is doubtful about obtaining. Said the time had now arrived for some of us to be released, also it is the request of Prest. Young that quite a number should be permitted to return home. In view of his being released he tendered his resignation and nominated Elder Henry W. Bigler as his successor, which nomination was unanimously sustained.

Moved and carried that we accept of the past labors and appreciate the instructions of Prest. Smith, and that he is now released from further action in the mission.

Also, moved and carried that the following Elders be released from the mission with the privilege to return home to Zion as soon as practicable, and that they leave with our faith and prayers for their speedy passage to the bosom of the Saints—Edward Partridge, Alfred E. Bush, Wm. Vice, S. E. Johnson, George Spencer, Wm. W. Cluff, S. B. Thurston, Eli Bell, S. M. Allen, Joseph Smith, J. R. Young and I. A. Wall.

Benediction by Elder Bell.

Dismissed for one hour. Doxology.

Dismissed by Elder Joseph Smith.

Twelve o'clock, Noon.

Conference met according to adjournment. Singing. Prayer by Elder J. S. Woodbury. Singing.

Prest. Bigler arose and made a few remarks and nominated Elder James Keeler (who is expected soon to arrive from the coast) as his first counselor and Elder John S. Woodbury as his second counselor. Nominations unanimously sustained.

The President then made the following distribution of the remaining Elders:

Lanai conference—A. L. Smith, president.

Moved and carried that the Maui and Molokai conferences be again united under the name of the Maui conference.

Maui—Wm. Pierce, president, Thos. Clayton, Wm. Naylor and T. A. Dowell, assistants.

Hilo—John Brown, president; R. A. Rose, assistant.

Kohala—F. A. H. F. Mitchell, president; F. W. Young, assistant.

Oahu—J. S. Woodbury, president.

Kauai—Wm. B. Wright, president.

Prest. Smith made some remarks, laying before the conference the situation of the mission and making many appropriate suggestions in relation to the same.

The subject of the gathering was introduced and each one expressed himself upon the subject, and all seemed to feel, in consideration of the many failures at Lanai, that it would be advisable to select one or more other places where the Saints may be gathered with less difficulty if possible.

Moved and carried that a committee be appointed by the presidency of the mission to go and look at the different islands at large and select a more suitable place than Lanai has proved to be for the temporary gathering of native Saints, and that said committee report progress at our next conference.

It was resolved that we endeavor to introduce the spirit of the reformation among the native Saints on these islands, and rebaptize those who shall come forward confessing their sins with a determination to live more as becometh the Saints of God.

Moved and carried that we adjourn till earlier [illegible] morning.

Dismissed by Elder Rudger.

Half-past six o'clock p.m.

Conference convened pursuant to adjournment. Commenced by singing "O, Zion, when I think of thee," &c. Prayer by Prest. Bigler. Singing.

The subject was broached of a printing press sent from the coast. A letter on the subject from Dr. [illegible] was read before the conference and [illegible] relative to it.

Moved and carried that we concur with the [illegible] Dr. [illegible] and for that purpose we pray and labor for the success of the same.

[illegible]

[illegible]

Benediction by Pres. C. Smith.
SILAS SMITH, } Presidents.
H. W. BIGLER, }
Edward [illegible], clerk.

(Des News Dec. 9, 1857 317)

The following is culled from the private journal of Elder John R Young: "A month later, on Sunday, Oct. 4, 1857, I had the pleasure of meeting in conference at Palawai, island of Lanai, with Elders and native saints. On this day, three years and one week before, I had landed at Honolulu. How quickly the time had passed. We had three excellent meeting on that day. All the missionaries bore their testimonies, some of the saints wept and the hearts of all were softened by the spirit of God.

Oh, how my heart beats with love, even today for these trusting dark skinned saints, who, with tears in their eyes, pressed around us, each one eager to clasp the hand they might clasp no more in this life. May the God of Abraham ever bless the saints of Hawaii."

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Friday, Oct. 16. Elders Simpson M. Molen and Wm. Naylor sailed from Lanai in the Church whale boat for Lahaina, Maui, where they found Elders France and Smith, the latter suffering from his broken arm; they were stopping in a small native hut; There was a branch of 80 members in Lahaina at this time. (Naylor)

Wednesday, Oct.14. Elder Simpson M. Helen arrived at Palawai, Lanai. He reported that when he and Elder Alma L. Smith was coming across the mountain from Wailuku to Lahaina on the 9th of October, they were attacked by a wild cow, which knocked Bro. Smith down over a pile of rocks whereby he broke his arm, and he was now at Lahaina, where he had the arm set and was now doing well.

(Naylor)

Tuesday, Oct. 6. The following Elders sailed from Honolulu to return home, having been honorably released from their missions: Silas Smith, Joseph F. Smith, Ward E. Pack, Sextus E. Johnson, Edward Partridge, Smith B. Thurston and Wm. King.

Arrived at Hilo Oct. 8 1857

[illegible]

Soon after the departure of the returning Elders the following letter was received by President Henry W. Bigler:

"Presidents Office, Salt Lake City, Sept. 4, 1857.

Silas Smith, Henry P. Richards and Edward Partridge.

Dear Brethren: The reports from the Sandwich Islands have for a number of years agreed in one thing; and that is that the majority of the Saints on these islands have either been dead or are dying spiritually. It would appear that they occasionally, spasmodically resusicate for a moment, only to sink lower than they were before. Having taken the matter into consideration, I think it best for all the Elders, with one or two exceptions, to come home. I am the more willing to adopt this course from knowing that if there are faithful saints there they are experienced enough in the work to enable them to stand firm in the faith while those who are filled with the lust of the flesh will float off with the current, and if at any future time it should be thought wisdom to renew the work there, the Church will flourish more rapidly through the testimony of those who are faithful to their God. You had better wind up the whole business and return with most of the Elders as soon as possible, May God bless you with wisdom and every necessary qualification to enable you to do his will through Jesus Christ, Amen.

I remain your brother in Christ,

Brigham Young."

After receiving the above letter the Elders turned their attention mainly to the raising of means to pay up the mission debt by laboring with their hands wherever they could obtain employment, and also to obtain money to pay their passage to San Francisco. (Bigler)

Saturday, Nov. 7. Elder John R. Young arrived at Lahaina, Maui, from Molokai, where he had been working for some time earning means to take him home . (Naylor.

1857

Thursday, October 22. At the conference Brother Brown was appointed president of Hilo Conference with R. A. Rose as assistant and traveling Elder. Elder Brown wrote: "On the 22nd of October, 1857, we received a letter from President Johnson...We were instructed to get the spirit of reformation and then teach it to the Saints. After fasting and praying before the Lord, we catechised each other, then went into the water and were re-baptized for the remission of our sins; then we went forth and taught it to the people, baptizing all who manifested a meek and contrite spirit. We received instructions from President Brigham Young to come home. This was joyful news to me, and I immediately sailed for Maui. (B. V. H. 1859, 411.)
(Notes, Andrew Jenson.)

Sunday, Nov. 8. Elder Wm. W. Cluff arrived at Lahaina, Maui, from the district of Hana, where he had worked at manual labor to earn money to take him home. (Naylor)

Tuesday, Nov. 10. Elders Wm. W. Cluff and John M. Young sailed from Lahaina, Maui, for Honolulu.

1857 (Nov. 10)

Hawaiian Mission.

As an illustration of the trials and hardships some of the missionaries in Hawaii had to encounter and how they, after being released had to struggle for means to pay their passage home, we quote the following from Elder John R.Young's journal:

"At this time the papers from the United States were full of boastful predictions as to what the government was about to do with the Mormons of Utah.

During the preceding three months the Elders who came in 1854 had been released, a few at a time; and as fast as they had been able to get means, they had quietly sailed for home. On the 4th of October, 1857, after having labored three years, I also was released. Accordingly, as soon as conference was over, I crossed the channel in a whale boat to Molokai. I had not a cent in my pocket and was poorly clothed. I worked one month for Mr.Meyers, a German, whose acquaintance I had made while presiding over the Molokai conference. For this service I received $20. I next sold my gold pen and some books for five dollars and then returned in a whale boat to Lahaina. Of this, my last sea voyage in a whale boat my journal says: Lahaina

Friday, Nov. 7, 1857, at midnight, I set sail in Makapoo's" whale boat. The moon shone brightly, throwing her soft mellow light over the surface of the great deep. Not a breath of air was stirring; the sea was calm and smooth; and we sped swiftly on, propelled by four stout oarsmen. Presently I lay down to sleep. Sweet dreams visited me. I forgot for a time that I was a stranger ~~on~~ in a strange land, or rather an inexperienced youth dwelling with a benighted branch of Israel, and trying to teach them the Gospel of Salvation.

We reached Lahaina at sunrise, but as there was no wharf, I had to be carried ashore. A brawny Kanaka undertook the job, but stumbled headlong, giving us both a thorough ducking. As I walked along the public thoroughfare I met several half-clad prostitutes returning to their homes from the dens of vice that befoul this fair city of palm trees.

Presently I turned aside to a little grass hut, 10 X 12 in size, and surrounded by numerous fish sheds. Here I was greeted by Elders A.L.Smith and Wm.Naylor, two faithful Mormon boys, Bro.Smith was laid up with a broken arm. For one month these brethren had lived in this unwholesome place, with none to pity, or administer unto them, except Bro.Kalua, who lived from hand to mouth by fishing.

We sat down to breakfast, poi and salt and not enough of that. I went out and bought 35¢ worth of fish and this addition gave us an enjoyable meal. I next paid Alma's doctor bill of $20 which left me $5 to go home with.

On Nov. 8th, Elder Wm.W.Cluff arrived from Waialuku. He, like myself, was hunting work in order to get money with which to return home. Bro.Smith's arm having got strong enough so that he could travel, he and Bro.Naylor started for Wailuku, a 40 miles walk over a waterless mountain.

I wrote as follows to my brother who was laboring on Hawaii.

"Dear Bro.Franklin W.:It has been a long time since I received a line from you. I presume your letter have not reached me, as I have been shifting from place to place for the last two months.

I came to Lahaina last Saturday with intention of going to Hawaii to see you; but no opportunity has been offered, and I am compelled to go home without seeing you. I have only $5 with which to go, hence I cannot run around much; but my heart yearns to see you.The thought of going home without saying farewell is painful. If I should see you for one day, then I could return to our loved ones, rejoicing.

"As it is, I go,pure and uncontaminated from the evils of the world. I love those with whom I have been associated while on this mission; both those who have returned and who are about to return to our war-threatened vales, and my heart is no less warm to those whose duty it is to tarry in the mission field. I pray God to bless them, and to bless you, my brother.

"Be humble, prayerful, and diligent; tis the only path that leads to honor,glory and salvation."

The night of Nov. 10th was dark and stormy. I heard the captain of the "Maria" say he would not unfurl canvas for $500; but the captain of the "Moi" was more venturesome. Desirous of obtaining a cargo that had been promised to the "Maria", he sailed immediately for Honolulu. Elder Cluff and I took passage, $2 each cabin. Upon reaching that city I walked the streets three days before I found work. I then got a job of digging a well and building some stone wall for a Mr.Duncan, he giving me $1 a day and board.

Wailuku

Friday, Nov. 20. Elder Wm. Naylor left Wailuku to make a tour of the islands to Honuaula, Kakikinui, Maalo, (there a small but lively branch of the Church), Hana (lively branch); then went to work for a Mr. Davis on a sugar plantation, at wages of $20 a month, to work off a debt of $135 that had been hanging over the mission, during the past four years; owing to Mr. Bolls, a merchant in Lahaina. Elder Naylor was called to do this labor for the purpose named, as the mission could not otherwise pay. Naylor worked for Mr. Davis and he paid Bolls the debt. (Naylor)

x Sound to "Kaikerui"

8 Sunday, Nov. 22. Under this date Elder John R. Young journalizes as follows: "The day was beautiful, perhaps because my heart felt to rejoice; for I had been truly blessed during my sojourn on these islands. I attended meeting and listened to remarks by Elders Bigler, Woodbury, Bell and Cluff. I loved Bro. Bigler for his wisdom and humility; Bro. Woodbury for his lovalty to the Church and for his eloquence in preaching in Kanaka. Truly his speaking was a gift and came not by his own wisdom.

I spoke on the nature of opposition. Herod sought to kill Jesus Christ, because Christ came with power to organize and establish God's kingdom upon the Earth. The Jews persecuted him because they feared, "lest all the world would go after him, and they would lose their place and nation." And so it was with the Christians, when the Prophet Joseph came; they feared him, for he had more power, widdom and godliness than all of them. They do not hate us personally; but they are determined to resist the truth and overthrow the Kingdom. Their inspiration came from Satan.

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Hawaiian Mission.

Friday, Nov. 27. Under this date Elder John R.Young journalizes as follows: "We are anxious to take two native Elders home with us; but their laws forbid their emigrating without a government permit. For this reason Elders Bigler, Woodbury and I waited on his excellency Gov.Kekuanaao. He is a large, robust, fine looking, elderly man, and, like all Hawaiians, he is fond of ease and good living. We apprised him of our desires and asked his permission for two of our Hawaiian brethren to go home with us. He was quite ignorant of the law on this matter, but said he would consult Prince Lot, and if there were no objections, he would grant our request. We called next on his royal highness, Prince Lot, and found him clad in rich Chinese costume. He is above the medium height, strong, well built, about 25 years of age, kind and courteous in manner, and speaks good English". Elder Young adds:

"On Dec. 2, 1857, the government informed us that they declined to let the native brethren go with us."

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Monday, Dec. 7. Elder John R.Young journalizes the following under this date: For $30 I secured steerage passage on the bark "Yankee" to San Francisco. I had $10 left, and having sold my only coat for $10, left the $20 with Elder Bigler to give to my Bro. Franklin W. who was still on Hawaii."

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Wednesday, Dec. 9. Elder Wm. B. France arrived at Hana, Maui, to visit Elder Wm. Naylor.

Elders Geo. Spiers, Wm. W. Cluff, Simpson M. Molen, John R. Young and Eli Bell sailed from Honolulu for San Francisco, Cal., homeward bound. After his return to his home at Provo, Elder Wm. W. Cluff, wrote the following account of his mission to Hawaii:

"Provo City, Oct. 6, 1858.

Pres. Geo. A. Smith, Sir: According to your request I herwith forward to you a brief sketch of my mission to the Sandwich Islands.

At a general conference of the Church of Jesus Christ of Latter-day Saints held at the Tabernacle in G.S.L.City April 6th, A. D., 1854, I was appointed, in connection with some 18 others, to take a mission to the above named islands, Accordingly on the 8th day of May following, I bade farewell to my relatives and friends, joined the company at Provo and started by the southern route to California, Being young and inexperienced at the time I could scarcely realize the importance of my mission; still I went forth determined to fulfil said mission to the best of my ability, putting my trust in the Lord, beliving that he would make the weak strong according to his promise.

We arrived in California on the 9th day of June, 1854 Here we labored with out hands to obtain means to pay our passages to the islands, On the 8th day of September, 9 of us let sail on the Brigantine "Voquaro", and after a passage of 19 days we arrived safe in the City of Honolulu, where we were welcomed by Pres. Phillip B. Lewis Elder Benjamin F. Johnson, and a host of the native saints.

Pres. Lewis called a special meeting and gave us our several appointments to the different conferences. Elder John R. Young and myself were appointed to labor in the Honolulu, or Oahua conference, under the presidency of Pres. John S. Woodbury; for the first three months I worked in the tin shop with Pres. Lewis, occupying all my leisure time studying the language, etc. On the first of January, A.D., 1855, I went to live among the natives and applied all my time to study to acquire a knowledge of the language and in three months from that time I was able to open, dismiss and speak a little in the meetings. A general conference was held in July, A. D., 1855, when all of the old Elders were released, and all of the responsibilities of the mission rested upon our shoulders, we realized that this was a great responsibility, especially as we were all so young.

Elder Silas Smith succeeded Philip B. Lewis in the presidency of

the Mission. Elders John T. Caine and Silas S. Smith were chosen as counsilors to Pres. Smith. At this conference I was appointed to labor again in the Oahu conference under Pres. John T. Caine. I was now able to travel and preach all the time, and during this six months I baptized near 150 persons. Our next general conference was held on the 6th day of April, when I was appointed to labor on the island of Hawaii, Elder Geo. Spiers president of conference.

On the 4th day of June following, the Mission House at the gathering place on Laiea accidentally took fire, burning up the trunks and clothing of several of the Elders, mine among the rest, a loss we felt very much in this country where clothing is so hard to obtain. At our general conference held Oct. 6th, A. D., 1856, at Wailuku, Maui, we had the pleasure of meeting with several more Elders direct from Zion who had been sent to labor with us in this mission. At this conference I was appointed to labor with Franklin W. Young in the Kohala conference under the presidency of Joseph Smith, our labors during these six months was principally among the native saints. Many of whom were to all appearance dead, and we found it necessary to sever off many of the old dry branches; infact there seemed to be a falling away among the branches generally, as it was about this time that John Hyde apostatized and published a catalogue of lies against us, the Hawaiians not naturally having much stability are easily biased.

We met again in general conference on the 6th day of April, and appointed ~~for~~ a temporal gathering place for the native saints. We took a large tract of land belonging to one of the chiefs on trial for five years, with the privilege of buying or leasing at the expiration of that time, with one or two exceptions, crops proved a total failure on account of vermin; yet for all this, the saints that gathered here manifest a much better spirit than those who remained at home with their friends.

At this conference I was appointed to labor with Elders ~~Joseph~~ John R. Young, Wm. Naylor, R. A. Rose and Thos. Clayton in the Maui conference under the presidency of Edward Patridge, this is the largest conference in the mission, numbering in all about 1200 saints. Some time in July, Pres. Patridge received a letter from Pres. Silas Smith, requesting him to meet with him in council at Honolulu as soon as convenient, whereupon Pres. Patridge left me to take charge of things and started immediately for Honolulu, and as Bro. John R. Young and myself were the only two left that had a knowledge of the language, it kept us very busy to attend to all of the business. However,

1857 (Dec 9)

with the assistance of our father in heaven we succeeded in leaving the conference in as good a condition as we found it. For in the reports of our conference held on the 20th of September we found that we had baptized the same number that we cut off.

At a special conference held in Honolulu Oct. the 4th, A. D., 1857, Pres. Smith according to the council of the First Presidency in Zion released all the Elders who came out in A. D. 1854 with instructions to return home as soon as possible.

Feeling that my mission here now was at an end, at least for a season, I went to work on a sugar plantation at $20 per month to pay my way back to America. On the 9th day of December, Elders Geo. Spiers, Simpson M. Molen, John R. Young, Eli Bell, Joseph A. West and myself sailed for California where we arrived safe on the 27th of the same month. A great excitement prevailed in California at the time about the "Mormon" war and volunteer companies were being raised in different parts of the country to be ready when called upon to go and suppress the 'Mormon' rebellion in Utah, for the government of the U. S. had declared war against the 'Mormons.' This is what a great many of the citizens of California informed us and they also said that the authorities of California would not let us go; They also made threats and even tried to prevent us from starting. I labored here a few months to obtain an outfit, and on the 15th day of March, I left in company with 29 other persons for Utah, bearing in mind the "Mormon Creed". We traveled unmolested and without any serious accidents and arrived in the southern settlements of the saints on the 30th day of May, where I met many of my old friends and acquaintances who were moving south, the saints having been obliged to evacuate all the settlements north of Utah County. On the 8th day of June, A. D. 1858, I arrived safely at home in the midst of my relatives and friends in Provo City, whom I was happy to meet and mingle in their society, having been absent on my mission four years and one month.

Respectfully, Your brother in the Gospel, WM. W. CLUFF."

(Letter on file)

Dec 9, 1857, Elder John R. Young, who on the previous Oct. 4th had been released from his mission in Hawaii and authorized to return home with all possible speed, sailed from Honolulu on the bark "Yankee", Capt. Benhallow. He writes: I go without shedding a tear of regret. I leave Hawaii with pleasure, "for the land is defiled and the inhabitants thereof have corrupted themselves. Our steerage was filthy, fare poor and officers cruel and unjust. +++ I was very sick while on the water. Nothing worthy of mention took place during our passage. We landed at San Francisco Dec. 26, 1857. I remained in this country (California) until March 16, 1858, during which time I preached a little and baptized several persons. +++ I started home with a small company of Saints and returning missionaries, traveled with them some four hundred and fifty miles and walked all the way. I then engaged to pilot a Mr. Cooper and company through to Utah. This I performed satisfactorily enough, although I was fearful at times, lest

1857 (Dec. 9)

Elder John R. Young, one of the returning missionaries, writes:

"Wednesday, Dec. 9. Elders Eli Bell, Wm. W. Cluff, Joseph West, Gray Spiers, Sam M. Molen, and John R. Young sailed for home on the bark "Yankee". The treatment received was anything but courteous.

Saturday, Dec. 26. This morning land could be seen from the mast head. At 10 a. m. it could be seen from deck. At noon we hove in sight of the Golden Gate, and soon sailed into the beautiful bay of Frisco.

But now the wind died, and we were left without a breath of air. The sailors whistled, but the sails flapped lazily and the ship moved not. The day slipped away, the moon arose in all its splendor, the night was beautiful and there lay the city with her thousand sparkling lamps. Oh, how I longed to be on shore, to treat American soil once more, to walk on my native land, the land of my fathers, where I should be glad to dwell in peace."

But alas, that boon is denied me. Even now the camp fires are kindled by a strong and well disciplined army sent by a corrupt government to rob my parents, kindred and people of the sacred rights bequeathed them by their noble sires, who fought and bled, to win the freedom and justice that England refused to grant. And yet this same nation, that became thus, under the blessing of God, a home for the free and an asylum for the oppressed has now turned to be an oppressor.

"O God, hear my prayer, for Thou knowest the integrity of my heart. I have returned from the mission Thou gavest me through Thy servant to find Thy covenated people, denied their rights, falsely accused, and persecuted without cause; therefore, I pray Thee, do Thou guard and protect them. Deliver them, Father, from all their enemies. Let the armies of the oppressor go backwards and not forward! Let the fierce storms and tempests of the mountains block their way. May contentions arise among them and union be far from them, until they turn to righteousness and abide by the Constitution which Thou didst give by inspiration to our fathers. I ask it in the name of Jesus Christ, Thy Son, Amen."

1857

Thursday, Dec. 31. At the close of the year 1857 the eleven remaining American Elders in the Hawaiian mission were stationed as follows; they are named in the order of their arrival:

Alma L. Smith, president of Lanai Conference, on Lanai.

Fred. A. H. F. Mitchell, president of Kohala Conference, on Hawaii

Wm. B. France, president of Maui Conference, on Maui

John W. Brown, president of Hilo Conference, on Hawaii.

Robert A. Rose, on Hawaii.

Wm. B. Wright, president of Kauai Conference, on Kauai.

Thos. A. Dowell, on Maui.

Wm. Naylor, on Maui.

Thos. Clayton, on Maui.

Henry W. Bigler, president of Hawaiian Mission, on Oahu.

John S. Woodbury, counselor to Pres. Bigler and president of Oahu Conference, on Oahu.

Monday, Dec. 14. Elder Wm. E. France parted with Elders Naylor and Clayton at Hana, Maui, and started for Wailuku, while Elder Clayton went to work for Mr. Dame, together with Bro. Naylor.

1857

Sunday, Dec. 13. Elder Thos. Clayton arrived at Hana, Maui, to visit Elder Wm. Naylor.

31 Dec 1857

Hawaiian Mission
11 Zion Elders

Henry W. Bigler, pres. John S. Woodbury, counselor

Hawaii Hilo Conf. John W. Brown

" Kohala Conf. Fred. A. H. F. Mitchell, pres.

Kauai Wm. B. Wright

Lanai Lina L. Smith, pres.

Maui Wm. B. Frame

Molokai (amalgamated with Maui)

Oahu John S. Woodbury

In 1858 the Elders from Zion were recalled by President Brigham Young on account of the Johnston Army troubles. Native Elders were left in charge of the various conferences and branches.

Wednesday, March 3. Elders Wm. Naylor and Brown, having quit their work in Kula, left that place (leaving Elder Clayton still working for Mr. Davis) and went over the mountains to Maalo, where they stopped over night with Kaoha, the president of the branch, who treated them kindly. Continuing their journey on the 4th, they took dinner at Nu, where there was a small branch of the Church; thence they traveled to Kahikinui, where there was another small branch that received the brethren kindly (16 miles from Maalo to Kahikinui). On the 5th they traveld 35 miles to Kula over a rough road. On Saturday the 6th they reached Wailuku (16 miles from Kula). At Kula they stopped with Kekoa, the president of the branch, who treated them kindly. and they spent the Sabbath at Wailuku; preaching to the saints. The following day Elder Naylor baptized a woman.

Friday, Jan. 16. Elders Fred A. Mitchell, John T. Brown and Robt. Rose arrived at Kahului, Maui, from Hawaii, where they had labored as missionaries. At Hana they found Elders Wm. Naylor and Thos. Clayton working for a Mr. Davis to pay an old mission debt. Elder Brown joined the brethren the next day and labored with them two months. Bros. Mitchel and Rose started for Honolulu. By the end of February, Elder Naylor had paid $60 on the mission debt.

Tuesday, March 9. Elders Wm. Naylor and John [illegible]. Brown took an affectionate leave of the saints at Wailuka and traveled to Lahaina, where they found Elder Alma L. Smith in good health and spirits. ~~On the 26th of March, Elders Mitchell, Wright and Naylor purchased their tickets for San Francisco paying at the rate of $40 for each.~~ In the afternoon they embarked on the schooner "Moi" and sailed for Honolulu, where they arrived the next day (March 10th) at sunrise. At Honolulu they found Pres. Bigler and Elders Mitchell, Wright and Dowell Naylor all in good health and spirits. On the 26th of March Elder Mitchell, Wright and Naylor & Dowell purchased their tickets for San Francisco, paying at the rate of $40.00 for each.

Elders Wright & Naylor, shipped as steerage passengers on the Bark "Fanny Major" for San Francisco Calif. paying $40.00 Each. Elder Dowell shipped as [illegible] working his passage in that capacity — Elder Mitchell paid $10.00 and shipped as painter — Painting the Hull of the vessel from "Stem to Stearn" and from the top of the "Bull Works" to the Water, swinging on a plank secured with block and tackle while in Port at Honolulu.

During the Voyage he painted the Bull works from top of Bull works to deck, they, small boats, Signs, Mail bags, Etc. [illegible] to pay the balance for steerage passage arriving at San Francisco — the Captain proposed to him to paint the Cabin and sleeping berths, furnishing board while sleeping in the Cabin — all paint and tools for the work paying [illegible] Dollars per day until the work was finished — Accepted the job and [illegible] Elder Wm Naylor to assist him at the same compensation per day —

Elder Mitchell went to Sacramento & went to Gold County at the last named place found a family [illegible] Brown of the Mormon Pallas [illegible], who [illegible] [illegible] Brown and the

Wednesday, March 10. Elder John E. Brown arrived at Honolulu from Maui. At Honolulu he sought and obtained employment, hiring out by the day in order to earn money to pay his passage to California.

aged wife - son William [illegible] wife
Son - - - - unmarried) - visited
a number of persons and family
between Yolo County and Saint
Helena, made journeys [illegible]
boats - and gathered in all
families with with ten wagons - who
Rendezvoused at Sacramento - and
in September 1853 started for Utah - F.A. H.
Mitchell was appointed, by Prest
Dwight Eveleth, in San Francisco
to guide the above said emigrants to
Utah - after travelling a few days
we were joined by Elder David M.
Stewart with a number of saints
who left Oregon the year preceding
this for Utah - who encountered at that
time, on the East side of the Carson
Valley - hostile Indians who stole their
Horses and food supplies and shot
and Saved Elder - - - - whom they
carried on a bier back to civilization.
this addition made the company
16 wagons with Horse teams, arrived
at Ogden, Utah October 1853 - Etc.

- [illegible] will be replaced
by [illegible] with [illegible]

1858 Hawaiian Mission.

Saturday, March 27. Elders Wm. B. Wright, Wm. Naylor, Fred. A.H.T. Mitchell and Thos. A. Dowell sailed from Honolulu by the bark "Fanny Major" for San Francisco, homeward bound. Elder Dowell was employed as a ship carpenter for which he was given passage to San Francisco. At the same time Elder Mitchell paid $10 and in lieu of the balance of pasage money, he shipped as painter, in which capacity he painted the hull of the ship outside to the water's edge while in port and the deck, bulwarks and small boats on the voyage, as well as lettering mail bags, etc.

After his return Elder Wright wrote the following account of his mission to Hawaii:

"At the general conference of the Church of Jesus Christ of Latter-day Saints held at G.S.L.City, April 6, 1856, I was appointed a mission to the Sandwich Islands. Like most of the Elders called to the islands at that time I was without means to make an outfit, and as there were a large number of families called at that conference to go and settle Carson Valley, we engaged ourselves passage by working for those who needed help with their cattle and teams. I engaged my passage with Bro. Chapman Duncan, driving cattle for my board.

I started from G.SL.City May 1, 1856, We had a pleasant trip and arrived in Carson Valley, June 28, 1856. After learning that work was impossible to be obtained in the valley, I concluded to pack what few things I had upon my back and walk over the Sierra Nevada to Placerville. Before starting I met with Elder Robt. A. Rose, a fellow-missionary who was also bound over the mountains to California, and after disposing of my rifle and blankets and obtaining some little food, we started, After walking two and a half days (75 miles) we arrived in Placerville onthe morning of July 4th in good health and the best of spirits. By degrees I worked my way to San Francisco where I arrived July 17th. I soon found Elder Geo. Q. Cannon, president of the church in California, from whom I learned that work could be obtained about 50 miles from San Francisco in the harvest field; I accordingly proceeded there and succeeded in obtaining what I sought. I remained at work until the 29th of August, when I was called with all the Elders bound for the Sandwich Islands to San Francisco, where we met in counsel, and those who had sufficient means were counseled by Pres. Cannon to push on to the islands and not wait until all were

ready, as was first thought of by us.

Accordingly, with Elders Alma L. Smith, Fred A. H. Mitchell, Wm. France, Franklin W. Young, John S. Brown and Robert A. Rose, I engaged cabin passage on board the Bark "Francis Palmer" for which we paid $60 each and left San Francisco, Sept. 4, 1856.

We had a very pleasant and interesting trip of 14 days and arrived in Honolulu on the 18th of September, We found Elder Eli Bell who was expecting us and from him we learned that the October conference was to be held at Wailuku, on the island of Maui, and that the old Elders were mostly there in waiting.

We remained two days in Honolulu and then took passage on a small schooner for Lahaina, Maui, where we arrived Sept. 21st. We remained all night in Lahaina and on the following day walked 25 miles to Wailuku where we were cordially met by Elder Silas Smith, president of the mission, and all the Elders who were as happy to see us as we were to see and mingle with those whose feelings and purposes were in accordance with our own.

On the 6th of October, 1856, we met in conference which continued until the 9th. During the conference I was appointed with Elders Geo. Spiers and Mitchell to labor on the island of Molokai, Elder Spiers presiding.

On the 15th of October we landed on Molokai, it is unnecessary to relate the trying scenes we had to pass through, to tell of the difficulties to be overcome in acquiring a knowledge of the Hawaiian language (and which we did overcome by the assistance of the Almighty), of the number of times we went without food when we needed it, but we trusted in God our Father and as he had sent us forth to do his will, we knew he would take care of us in every trying circumstance

On the 21st of December, 1856, I first lifted up my voice in meeting in the Hawaiian tongue to teach the principles of the Gospel of Christ and I felt that God had indeed assisted me in my endeavors to do His Will.

I continued on the island of Molokai until March 24, 1857, when, in company with Elders Spiers and Mitchell, I proceeded to Palawai, Lanai, the place appointed for our April conference.

We arrived at Palawai April 2, 1857, and had a very happy meeting with the Elders and enjoyed ourselves well in rehearsing to each other the adventures passed through during our separation. Our conference was put off from the 6th to the 7th of April, to give time for the arrival for

1858 (March 27)

Hawaiian Mission.

[illegible] of some of the Elders who were unavoidably detained.

Our conference was blessed with a united spirit and Harmony, and good feelings prevailed in our midst, and when the hour of parting came each regretted that our stay together could not be more lengthy, but the scarcity of food among the native saints forbad us longer to tarry. I was appointed to labor on the Island of Kauai under the presidency of Elder Geo. Spiers. We left Palawai, April 10, 1857, and after stopping a few days to work in Honolulu for means we arrived at Kauai April 28th,

Our plan of procedure was this; We divided our field of labor in two parts, Elder Spiers taking one and I the other, and after making one trip each in our respective parts we would meet, and together would go over the whole, ~~over~~ and then change and make a trip singly, then meet again and so on.

On the first of September we received a letter from Pres. Silas Smith appointing conference at Honolulu, Oahu, and as money was scarce among the Elders none but the presidents of the different conferences were counselled to be in attendance. Consequently, Elder Spiers left me along Sept. 7th and proceeded to Honolulu. I continued to travel amongst the natives teaching them the principles of life and salvation and warning them of the things to come, and I can truly say that God was with me and blessed me in my undertakings.

On the 7th of October, 1857, I received a letter from Elder Spiers with a report of the business done in conference, from which I learned that Elders Silas Smith, Henry P. Richards, Edward Partridge, Ward E. Pack, Geo. Spiers, Jos. F. Smith, Wm. W. Cluff, Simpson M. Molen, John R. Young, Wm. King, Eli Bell, Smith B Thurston Sextus E. Johnson and J[illegible] A. West were honorably released from the mission to return home, also the appointment of Elder Henry W. Bigler as successor to Silas Smith in the presidency of the mission, also my appointment as president of the Kauai and Nuhau conferences, this was conferring on honor on me that I feared I could not fully discharge, but by the assistance of God ~~am~~ I was determined to do the best that lay in my power to merit the confidence placed in me by the president of the mission.

I remained laboring on the islands of Kauai and Niihau until the 2nd of December, 1857, when I received a letter from Pres. Bigler, with an enclosed copy of one received from Pres. Brigham Young, in which the Mission was ordered to close up operations for the present

and the Elders to return home, accordingly I settled up matters in my field and started for Honolulu, where I arrived on the 8th of December, 1857. Upon my arrival in Honolulu, Pres. Bigler informed me that the mission was some in debt and that it would have to be settled before we left the islands, so I immediately sought work, but it being in the dull season of the year, I was unable to get steady employment, but worked off and on until March 27, 1858, in company with Elders Mitchel, Naylor and Dowell, I engaged passage on the bark "Fanny Major" and bid adieu to Honolulu at 4 o'clock p. m. We had an aggreable trip of 18 days and arrived in San Francisco, Cal., April 15, 1858, We found Elder Dwight Eveleth (president of the church in California) and were made welcome at his residence where we remained a few days and then, in accordance with his (Pres. Eveleth's) counsel and wishes, we divided two and two to travel through California and seek those who were saints that perchange we might find some who were going to the Valley and would be able to take us through with them, as we were very anxious to get to our homes. I started out with Elder Thos. A. Dowell though the Southern part of the State, We found numbers who professed to be Latter-day Saints, but none who were ready to gather. On the 31st of May we returned to San Francisco but little better off than when we started, as to being able to get home. I remained a few days in San Francisco and then started out to work in the harvest field and remained off and on at work until the 2nd of October, 1858, when, with Elder Thos. Clayton, I resolved no longer to remain in California, but get home as soon as possible, if I walked the whole distance. We proceeded to Sacramento where we remained about two weeks when we succeeded in engaging a passage to G.S.L.City with a Mr. Jesse Cox who was freighting a small stock of goods to the above place. We succeeded well until our arrival in Carson Valley, when Mr. Cox was stopped by some of his friends who persuaded him that it was impossible for him to get through with his train at that late season of the year. So he gave up the undertaking and we were discharged without means to buy a single meal and among strangers. We sought work among the inhabitants for our board, but could get none, We, however, succeeded in finding a Bro. Hawkins who kindly took us in and provided for our wants. In a few days we found a Bro. Thos. Wheeler, who was going to California for merchandise and bound by the southern route to G.S.L.City. To him we made known our wishes, and he told us he was ready and willing

1858 (March 27) Hawaiian Mission.

and ready to assist us, and we should go with him. We started back to California with him, and, after remaining in Sacramento a few days, started for home the second time on the 3rd of December, 1858. Our trip was a long and tedious one, but we succeeded in arriving in G.S.L.City at 11:58 p. m. of the 23rd of March, 1859, after an absence of 3 years (lacking 58 days) feeling well in body and in mind and feeling that we had done what we had been sent to do and fulfilled our mission in the way which we hoped would meet with the approbation of the Presidency of the Church and all good saints, We returned as we went with but the clothes upon our backs.

With prayers for the success of our Redeemers cause, I remain,

yours, etc, WM. B. WRIGHT. G.S.L.City, April 21, 1859.

(Doc. on file)

Thursday, April 1. The Elders at Honolulu received a letter from Brigham Young, instructing them to return home as soon as possible. This letter caused the Elders to renew their efforts to earn money; they all went to work at temporal labor and by the last of the month they had sufficient means to take them to America.

Thursday, April 29. Pres. Henry W. Bigler received the following letter:

"Great Salt Lake City, Feb. 4, 1858.

Elders Henry W. Bigler and John S. Woodbury,

Dear Brethren. Your letter of Dec. 3, 1857, arrived by the California mail of the 3rd inst., and your report of the condition of the Sandwich Islands mission was no more unpromising than was warranted by previous advices. I was pleased to learn that so many of the Elders had already sailed and were about to sail for home, and that your indebtedness was so small. You are all, without regard as to when you were sent, counseled to start for home as speedily as you can wind up your affairs and obtain passage money, not even leaving in that mission one Elder who has been sent there, unless you should deem it wisdom to do so. Try to inform Bro. Alvarus Hanks and the Elders in Australia and those regions that they are all recalled. Our enemies have gone into Winter Quarters at the ruins of Ft. Bridger and Ft. Supply (which were vacated and burned up last fall) and we are taking active measures to be in readiness for any movements they may choose to make when spring opens. In this matter the people are very spirited and unanimous, thoroughly understanding that the present administration has at length openly come out and is following the lead of Missouri and Illinois, determined to crush out "Mormonism" by killing every man, woman and child that will not renounce it. We are blessed with a good degree of general health and enjoy an unusual portion of peace and that union which procedeth from efforts to do good upon the earth and realize that if God is for us, who can prevail against us? Praying for the blessings of heaven to attend you and prosper you in returning to your homes, I remain as ever

Your brother in the Gospel,

Brigham Young."

Sunday, April 25. A general conference of the Hawaiian Mission was held in Honolulu, Elder Henry W. Bigler presiding. On this occasion the general authorities of the Church were sustained, Henry W. Bigler was also sustained as president of the Hawaiian mission, with John S. Woodbury as his counselor; France who acted as clerk of the conference, read before the conference the letter received from President Young, directing the affairs of the mission to be brought to a close, after which the Elders were called upon to give their reports of the various conferences which they did as follows:

The Lanai conference was represented by Elder Alma L. Smith. In that conference there were 6 Priests, 10 Teachers, 7 Deacons, and a total membership of 136; 103 baptisms, 2 excommunications and 3 deaths were reported. The saints on Lanai were, with but few exceptions, fully alive to their duties and formed a bright contrast to the general character of the native saints on the other islands, although poor in wordly goods. Without any solicitation on his part they had presented Bro. Smith with $ 29. 50 on his departure.

Maui conference was reported by Elders William B. France with 30 Elders, 55 Priests, 65 Teachers, 62 Deacons and a total membership of 1170. There were some lively branches and many active Elders on Maui, but the majority of the members were rather backward and indifferent to their privileges as Saints. The Utah Elders had of late done but little preaching among the Saints, having been chiefly employed in working out the misssion debt and earning passage money.

The Hilo conference was represented by Elder John W. Brown, who reported 5 Elders, 3 Priests, 5 Teachers, 7 Deacons, and a total membership of 229, He also reported 2 baptized, 59 rebaptized 8 excommunicated, 2 died, 35 scattered members and 95 unknown. There were only a few Saints in that conference in good standing.

The Kohala conference represented by Elder Robert A. Rose. Here there were 5 Elders, 15 Priests, 33 Teachers, 21 Deacons and a total membership of 582; 72 re-baptisms, 3 baptisms, and 1 death, were also reported. The conference was in a low state; at a local conference recently held at Waipio, Hamakua district, only 20 attended. The Elders would have excommunicated several, had the branch presidents been present to report.

The Oahu conference was represented by Elder John S. Woodbury, with 15 Elders, 21 Priests, 13 Teachers, 10 Deacons, total membership 375, Elder Kou had made a tour of the island, but was unable to hold any meetings in consequence of the apathy of the saints; they manifesed indifference to that which pertained to their spiritual welfare. The branches in Honolulu and vicinity were in a more lively condition.

Elder Woodbury also reported Kauai conference with a membership of 576, including 10 Elders, 20 Priests, 18 Teachers and 28 Deacons. This report, however, dated back to the conference held in October, 1857, since which time no white Elder had labored on that island; and it could only be surmised that the work there was at a standstill.

Pres. Bigler then made some remarks relative to the dismissal of the Elders and desired them to express their feelings on the subject. They did so, one after the other, and the feeling to obey the counsel of Pres. Young and return home as speedily as possible was unanimous, when it was put to vote.

The necessity of appointing native Elders to take charge of the mission was next discussed and the following appointments were made: Elder Kalihune was appointed to preside over the Lanai conference with Solomona and Puoami as first and second counselor; Elder Kaaaha was appointed to preside over the Kohala conference with Elders Namaihehu and Kauhimaua as his counselors. Elder Kaniania over the Hilo conference, with Elders Keani and Pi as counselors; Elder Kauahu over the Maui conference with Elders Geo. Raymond and Kaniho as counselors; Elder J. W. H. Kou over Oahu conference with Elders Keanu and Kaluu as his first and second counselors. When these appointments were put to vote, they were all carried unanimously. The conference then voted that a letter of instruction be written to each conference president, and that the records and books belonging to the mission be delivered to some trustworthy native to be taken charge of until the return of foreign Elders, should any be appointed to the Hawaiian mission later on. There were, according to a statement read, on hand 1800 copies of the Book of Mormon in the Hawaiian language unbound, 141 English books, 10 copies of Spencers Letters, 7 copies of A Voice of Warning and a number of tracts. These publications were to be left on the islands. The mission debt, amounting to about $200, had been liquadated by money which the Elders had

earned by working for low wages.

"Thus was the affairs of the L. D. S. Mission brought to a close for the time being, writes Elder Henry W. Bigler, "so far as the foreign Elders were concerned. The brethren who were present felt first rate and expressed the opinion that the work of God was not finished in these lands, but only delayed for a season and that the Elders would yet rejoice in the fruits of their labors in Hawaii, and be enabled to gather to Zion the honest in heart, among the people and from the contaminating influences that now surrounds them, be taught more fully the principles of truth and be qualified to become worthy citizens in the kingdom of God."

(Orig. minutes on file)

1858

Saturday, May 1. Elders John [illegible] Brown sailed from Honolulu on the bark "Yankee", homeward bound. On the voyage they were treated with more than common courtesy and respect; and they arrived in San Francisco, May 18, 1858. Thence the Elders went to Utah over different routes; Elder Brown reached home in May, 1859, after stopping in Carson Valley during the winter; his home was in Draper, Salt Lake Co., Utah, (B. Y. H. 1859: 412)

When Brother Bigler and fellow-missionaries arrived in San Francisco, Brother Dwight Ervelett, the presiding Elder in that city, requested that the stock of Book of Mormon left in Honolulu be ordered sent to his address in San Francisco, so that he could take care of them together with those left in his charge by George Q. Cannon. Elders Bigler and Woodbury thereupon wrote to Alber Burnham requesting him to forward the books, as requested, to Elder Ervelett.
(A. Jenson.)

Wednesday, Oct. 6. A conference was commenced on the island of Lanai, of which the following are the minutes.

"Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in the meeting house at Palawai, Lanai, Sandwich Islands, commencing Oct. 6, 1858, after the departure of the servants of God leaving the responsibility upon the ~~read man~~ lead men who have endeavored to carry on this work though the tender mercy and wisdom of God and the dictates of the Holy Spirit.

Conference opened by Elder ~~Kou~~ Wou selecting a hymn, and after it was sung, prayer was offered by Elder Solomon Singing, Elder Kailihune motioned that Elder Kanaha preside over the conference, seconded and carried unanimously. On motion of the president J. W. B. Makuakane was chosen clerk and A. H. Kaleohano his assistant, Pres. Kanaha feeling his incompetancy to fill the place he had been called chose J. W. H. Kou as assistant president. On motion of Elder ~~Pose~~ Kou, Henry W. Bigler was sustained as president of the Hawaiian Islands Mission. Pres. Brigham Young was unanimously sustained as the Prophet of God upon the earth. The quorum of the Twelve Apostles were unanimously sustained. A representation from the different islands by the presidents of their respective conference was then called for, which was given as follows:

Name of Island	By whom Represented	Pioneers from other Islands	Elders	Priests	Teachers	Deacons	Members	Added	Cut-Off	Died	Removed	Total
Lanai	Kailihune	Other Islands	9	3	9	3	55	5		1		85
"	" "	Old Residents	3		2	2	49	8		2		68
Oahu	J. W. H. Kou	In Kona	8	12	8	4	67	8		2	2	107
"	" " "	" Waiawae	1		1	1	4			1	3	7
"	" " "	" Waialua			1		68		4			69
"	" " "	"Koolaupoko	2	4	4	2	64		2	2	3	76
Hawaii		Kohala	4	10	21	7	123	2	2	4	5	166
"		Hamakau	2	7	7	4	34					54

The number of the islands of Maui and Kauai are not represented.

Elder M. K. Hawaii spoke of his travels over a portion of the island of Maui; said the saints were feeling well; a portion, however, were not living their religion. He had sent two Elders to the island of Molokai, who found the saints spiritually dead there. After tarrying a short time they returned to Wailuku. Elder Kou requested the Elders to come together this evening, he then read a hymn and after it was sung, closed the meeting by prayer.

1858 (April 6)

Elders met in the evening and decided that Geo. Raymond should replank and put in good trim the Lanai boat which had been purchased from him by the Church and then return it to the saints at Lanai.

Thursday, Oct. 7. The saints held a feast at Palawai, Lanai, after which conference was resumed. A great number came together on this day, outsiders as well as saints. Many spoke upon the things pertaining to the kingdom of God, after which an invitation was given to those not members of the Church who wished to speak. The judge of the island of Lanai arose and stated that he had made a vow to the Calvinestic Church, but did not show from the Bible his reasons for so doing. Two others spoke similar to the judge and the meeting was brought to a close and conference adjourned until Sunday, the 10th.

Friday, Oct. 8. Church officers held a meeting to settle the difficulty existing between Kailuhune, the president of Lanai, and Kaelepulu, Kaelepulu endeavored to show wherein Kailihune had done wrong and was followed by James Pelio also by K. H. Kaleohana who though Kailihune had done wrong for his saying that he was president over the islands from Hawaii to Niihau, Niihau also stated some other things, Keanu and Makuakane spoke approving of the statements which had been made. The case was then laid before the presidents of conferences together with the lesser officers, who decided that a committee be chosen to investigate this matter. The names of the committee chosen were Alapai, Apakee, Hoen, Kaikialaneo Kaui, Kalawaia, Kanakanui, Kaluau, Leililehua, Nakaelua, Nakao and Niaupio, It was decided by the committee that Kailihune's office as president of Lanai should be discontinued. It was then laid before the Church and a vote taken as to whether he should be ~~and 60 were in favor of his being~~ continued in his office or not; 41 were in favor of his being discontinued and 60 were in favor of his being continued. So it was decided in favor of the majority that Kailihune be continued as president of ~~Lanai~~ Lanai. The Elders, lesser officers, and members there made their acknowledgements for having found fault with their president. They were forgiven and meeting adjourned for half an hour. Met again and after meeting was opened it was decided that a person should be appointed to take charge of monies collected for purchasing the land at Palawai, Elders J. H. Napela and Hawaii were appointed to stir up the saints on Maui in relation to raising monies for this purpose. Elder Keanu was appointed to Oahu to stir up the saints on this matter, Elder Nakaelua for Kauai and Kaikialaniu for Kohala, Hawaii. Kaikialaneo was ordained an Elder, Keanu a teacher and Apakee to the office of Priest, Kauihou then [illegible]

spoke upon the kingdom of God, after which meeting was dismissed.

Sunday, Oct. 10. Conference met again, J. W. H. Kou read a hymn which being sung, prayer was offered by M. K. Hawaii, a law was then passed relative to their cattle, horses, etc. It was also voted to have a feast on the 6th of April, 1859, and that all should be dressed in white uniform, Bros. Alapai, Kaui, Niaupio, and Kaopukaula, were appointed from Maui to come to Lanai and raise produce, etc. From Hawaii, Kaohimaunu, from Oahu, Nakao, and Kaauweaina. The members of the Church at Molokai were all cut off. These were the principal things transacted in this conference during which there was great joy and rejoicing and the conference was brought to a close on the 10th of October, 1858.

J. W. B. MAKUAKANE, Clerk, KANAHA, President."

(Doc. on file)

1858

After all the American Elders were returned home Hailihune acted as president of the Saints on Lanai. In the mean time Palawai, situated in the central part of the island of Lanai and containing about 1[illegible].000 acres of land was offered to the Saints by the King for the sum of $300.00. Hailihune gathered some means from the Saints to pay for that land, but spent the money in his own interest, and for doing so he was excommunicated from the Church by the president of the several islands at a conference held at Palawai. Solomona Uni succeeded Hailihune as president on Lanai and acted in that capacity until Walter M. Gibson came in 1861.

1859

Hawaiian Mission.

As there are no records of any description preserved of the Hawaiian Mission, for ~~from~~ the years that the native Elders had charge of the mission the only source of information for these years available to the Andrew Jenson historian, when he visited the islands in 1895, was by means of interviewing a number of the natives, who had been members of the Church from the beginning and of whom a few were still alive at that time (1895)

Among those interviewed by Elder Jenson was Kapo, ~~a woman~~, widow after the late J. W. H. Kapo, who was born in 1826 on the island of Maui and was baptized by Wm. Ferrar in Honolulu Oct. 7, 1853, and confirmed by Elder George Q. Cannon. She retained the faith all through the administration of the native Elders and the subsequent career of Capt. Walter M. Gibson. Among other things she stated that after the American Elders had returned home in 1858 the natives continued to hold meetings in the different branches and especially were energetic in holding the annual and semi-annual conferences each year, in April and October. In these conferences the same kind of business was attended to as had formerly been done by the American Elders. When the American Elders left in 1858 there was a large branch of the Church in Honolulu presided over by Kamakea.

Kamakea became presiding Elder on the island of Hawaii, while Kailihune had charge on the island of Lanai. J. W. H. Kou, presided in a general way over the branches on the island of Oahu, while Robert Brown, a white man, had charge of the mission on the island of Kauai. Keanu (a resident of Honolulu in 1895) presided over the Hakipuu branch on Oahu in 1859 and there was a branch also at Kaolua at that time. ~~Kauani~~ Kawahe, an intelligent native who had helped George Q. Cannon to translate the Book of Mormon and had filled a mission to Kauai, lived where Laie now stands. He joined the Church there and lived with two wives part of the time on the rock island of Laie. Keoioi presided over the Wailua Branch when the American Elders went home, while Kahoma was president of the Kawaihapai Branch and Pahoa over the Waianae Branch. There was also a branch of the Church at Waikele in the district of Ewa, Oahu. Among other native Elders, interviewed by Elder Andrew Jenson in 1895, were Ioane Ka Nui (John the Great) who was baptized by James Keeler at Makena, Maui, in 1854; Kalalakoa, who was baptized by Reddick N. Allred at Waihiwaii, Kauai, in 1854; Ioane Kapae, who was baptized by a native (Kanahuna) about 1860, in Hilo, Island of Hawaii. From these and other old natives the historian learned that the native Elders continued to preach and baptize as they had been in the habit of doing before the American

Elders left, but a spirit of carelessness and indifference soon became prevalent in many of the branches. At their general conferences, held at Kalawai, on the island of Lanai, Umikanaha, who was an elderly man, was generally chosen to preside, and Elders were called to labor on the different islands as before. But there seemed to have been no general president of the mission, only presiding Elders over the different islands and in the respective branches.

1860

In the entire Elders continued to carry on missionary work on the different islands as before. An annual conference was held in April and a semi-annual conference in October of that year. A number of people were baptized in the different branches while some of the older members drifted back into their old habits and seemed to forget the covenants which they had made. Nevertheless, quite a number of the natives kept the faith and were looking forward to the time that American Elders should again be sent to ~~them~~ labor among them.

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